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THE

LUTHERAN QUARTERLY

CONDUCTED BY

J. A. SINGMASTER, D. D. FREDERICK G. GOTWALD, D. D.
JACOB A. CLUTZ, D. D.

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THE LUTHERAN QUARTERLY.

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During the half-century now closing THE QUARTERLY has striven to maintain the high standard set for it by its predecessor. It has not aimed to become anything else. The editors believe that the Quarterlies have a peculiar and important function in the development of the Church; and they express the hope that an abundant patronage will enable them to continue this "labor of love".

Every department of THE QUARTERLY has received encouraging commendation. Especial interest has been shown in the book reviews. which are usually discriminating. "Current Theological Thought" has been very acceptable to our readers, who are thus put in possession of gleamings from many fields.

THE
LUTHERAN QUARTERLY.

JANUARY 1920.

ARTICLE I.

WORLD RE-CONSTRUCTION AND THE NEAR EAST

By Professor Herbert C. Alleman, D.D.

When Bishop Berkeley wrote the line "Westward the course of empire takes its way", he was making, as the context shows, not a general observation, but a predic-

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Installation of another Linotype, repairing and change of machinery and the epidemic of influenza have been contributing causes for the delay of this issue of The Lutheran Quarterly. With a better equipped plant it is planned to eliminate delays in the future.

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When Bishop Berkeley wrote the line "Westward the course of empire takes its way", he was making, as the context shows, not a general observation, but a prediction of the rise of the Western Continent to supremacy; but his words linger in our memory because they epitomize the course of history. Man has gone with the sun. The waves of conquest which have not ebbed in destructive undertow have been westward. The outlet of congested populations has ever been in that direction. All attempts to reverse this order have ended in disaster and defeat. The eastward migration of the Semites came to confusion at Babel. The Hittite empire was rolled backward from the Tigris river. Alexander made a magnificent but ephemeral attempt to carry Greek dominion and culture to the Indus. Roman dominion in the East lasted longer but gave way in turn before the children of the sunrise. Great Britain has survived as a colonizer, not a conqueror.

The last world-power to fall a prey to the lure of the East was the Imperial German Empire; for the Great War, while it was fought out in Western Europe, had

its roots in the East. Among the many causes of the war which have been listed, historically none played a larger part than the building of the Bagdad Railway. Eastern supremacy had been the goal of European powers. Great Britain had secured the advantage of the Suez Canal, thus gaining control of the sea-routes; the Ottoman Empire held the key to the land routes. For a half-century the Western nations had been jockeying for position so as to be able to take advantage of the crumbling of the Ottoman wall. The situation in the Near East was very sensitive. The building of the Bagdad Railway proved to be fatal.

The building of 1875 miles of railroad in itself should not have upset the peace of the world. It is almost certain that such a thought did not enter the minds of the German capitalists who in 1893 built the Anatolian section of the road; but when it was disclosed that this was but a link of the chain which the government sought to forge; when the line was extended to Konia (Iconium) in 1896; and then, when the German Emperor made his visit to Sultan Abdul Hamid and his spectacular tour of Syria and Palenstine in 1898, entering Jerusalem by a breach in the wall and laying a gold wreath upon the grave of Saladin at Damascus, while proclaiming himself "the friend and protector of the three hundred millions of Mohammedans in the World," the suspicions of the European powers were aroused. For the route of the projected iron highway recalled in a romantic manner the most famous landmarks in the history of Asia Minor and Mesopotamia and the fact that the power that controlled them controlled the East. The struggle for their possession carries us back to the dawn of history. Here the powerful Hittite nation flourished, and before the Hittites, as Clay thinks, the Amorites. When Babylon, firmly planted on the lower arm of this crescent highway, was lured westward by the Mediterranean and discovered and got possession of the chain of forts which controlled the approaches to Egypt and Asia Minor, she became the mistress of the world. Egypt was a world-

power so long as she held Carchemish, the bridge of the Euphrates. Assyria blasted a sector of this highway—from Nineveh to the sea—with fire and rapine, and terrorized the world for a thousand years. Cyrus began his career by getting possession of the Asia Minor end of it, and while he held it the ancient world was at his feet. Two centuries later Alexander the Great began his conquest of the world by winning the western extremity of the well-marked route, and the Bagdad railway marks his advance. The Greeks lost control of the East when they lost their hold on Asia Minor, and the great highway was cut by the rise of the Pergamon kingdom, which the Romans, by shrewdly making it an ally, turned into a stepping-stone to world-dominion. Holding Asia Minor firmly Rome planted herself in the East for six centuries, yielding only to the hammerlike blows of Islam, while the Turks, by repeating Roman methods, dominated the East throughout the second Christian millennium. Napoleon saw that the East was to be conquered and Turkey eliminated, not by way of Europe, but by the back door of this highway. His occupation of Egypt was merely a preliminary step. His eye was on Palestine and Syria, the bridge over which passed the armies of world conquerors from the time of Sargon.

It is little wonder that the great powers felt the chill of an ancient shadow when the German Kaiser stood by the tomb of Saladin at Damascus and proclaimed himself "the friend and protector of the 300,000,000 Mohammedans in the world" and erected on the walls of the temple of Bacchus at Baalbek a tablet commemorating his friendship for Sultan Abdul Hamid. And when these strange manoeuvers were finally interpreted by boastful Pan-German publicists and the terms of the convention with the Turkish government were known, the natural result was to arouse all Europe to the menace involved. It was a challenge to the world that Germany alone proposed to dominate this historic highway and it marked the beginning of the conflict, which was finally

to be fought out on the fields of France and Flanders, between the ideas of nationalism and internationalism in the Orient, and ultimately in the world. The fatal error of Germany was to conceive of such a domination. Five thousand years of troubled history gives the verdict that the highway must be kept open if the world is to have peace. Israel had the vision but could not rise above nationalism. It was reechoed in the angels' song at Bethlehem. The verdict of history is the vindication of prophecy. "In that day there shall be a highway out of Egypt to Assyria, and Assyria shall come into Egypt, and the Egyptian to Assyria, and the Egyptians shall serve with the Assyrians. In that day shall Israel be the third with Egypt and with Assyria, even a blessing in the midst of the land; whom the Lord of hosts shall bless, saying, Blessed be Egypt my people, and Assyria the work of my hands, and Israel mine inheritance." (Isa. 19:23-25). The verdict of history in the light of prophecy spells internationalism for the world's great highways.

Just off the route of the great highway, in the sequestered hills of Palestine, the Hebrew nation had its career. Broadly speaking, this was from 1500 B.C. to 135 A.D. With the defeat of Bar Cochba the Jews were scattered to the four corners of the then-known world. More than a half-million of them were slaughtered, great numbers were sold into slavery, the land was laid waste, Jerusalem was razed, and a Roman colony was erected on its ruins. The Jew has been an alien in Palestine ever since. But now, in our world-reconstruction, when suppressed nationalities like Poland, Bohemia, Slavonia, Armenia and Arabia are coming into their own, the propaganda has been revived for the restoration of Palestine to the Jews. The name that has been given to the movement is Zionism, or Political Zionism—for Zionism is also a religious and an economic movement. It more particularly concerns us as a religious movement. As such it embodies the religious hopes of the orthodox Jews and the pre-millenarian Christians.

It rests on such Scriptures as Isa. 14:1; 27:6ff.; 35:1, 10; 66:18-20; Jer. 16:14-16; 23:5,6; 30:7; Ez. 36:24-28; 39:25; Hos. 6:11; Joel 4:1; Am. 9:14; etc., etc. According to these prophecies Jehovah was to plant Israel in their land and they were to go no more out. According to Isa. 2:1-4 (Mi. 4:1-4) Jerusalem was to be a religious center from which "the Law and the word of Jehovah" were to go forth into all the world. The classic dogmatic passage is Deut. 30:4,5: "If any of thine be driven out into the uttermost parts of heaven, from thence will the Lord thy God gather thee, and from thence will he fetch thee; and the Lord thy God will bring thee into the land which they fathers possessed, and thou shalt possess it." The hope is always—particularly in the Talmud—connected with Messianic expectations. Orthodox Zionism "stands on the platform that the fulfilment of divine prophecy is not to be brought about through ordinary agencies—not even a Peace Conference—but by God Himself in His own time and in His own way."

Economic Zionism is a purely remedial measure. It has grown out of the pitiable condition of the Jews living in lands where they have been disfranchised, during the anti-Semitic movement of the last half of the last century and since.

The fate of the Jew in Europe is the great tragedy of history. Of pastoral training for centuries, made a wanderer by the destruction of his nationality, he was crowded into the ghetto of the city, with all its democratic tendencies. Excluded from the army, the land, the trade corporations and the artisan guilds, this quondam oriental peasant was perforce transformed into a commercial middleman and a practical dealer in money. The Jew, through no fault of his own, belonged to only one class in European society—the industrial *bourgeosie*. When the mid (XIX) -century revolutions made the *bourgeosie* the ruling power in Europe, the bogy of Hebrew domination presented itself. This was so exaggerated by the defeated reactionaries that it

proved a powerful weapon of autocracy and the occasion of anti-Semitic sentiment which swept over Europe like a fury. The new opposition first manifested itself in Germany and Austria. Notwithstanding the fact that the Jews, by their creation of the National Liberal party, had enabled Bismarck to accomplish German unity, under the pressure of the new Hegelian nationalism the Iron Chancellor forsook them, turned a deaf ear to the protests of the Crown Prince (afterwards Emperor Frederick) and allowed the anti-Semitic sentiment of the demagogue to have its way. But the Jews suffered more from the German anti-Semitic crusade on the soil of adjacent countries, chiefly because they were more numerous.[1] In Russia, where they were cooped up in one huge ghetto in the Western provinces, "marked out to all their fellow-countrymen as aliens—a pariah caste set apart," hated by noble and peasant alike, they were made the scapegoats of every national disaster, particularly of the Nihilistic outbreaks of the early eighties. In 1881, a drunken brawl at Elisabethgrad was the occasion of a persecution which rivaled the persecutions of the Dark Ages. A mob, hounded by agitators who declared that the Jews were using Christian blood with which to make their Passover bread, attacked and looted the Jewish quatrer. Within a few weeks the whole of western Russia, from the Black Sea to the Baltic, was smoking with the ruins of Jewish homes. Scores of Jewish women were violated, hundreds of men, women and children were killed, and tens of thousands were reduced to beggary. The "May laws" so restricted them that life became unbearable and multitudes fled without a destination. In Roumania similar persecutions pursued them. It was therefore natural that the modern Zionistic movement should take its rise in this region, and it was a Jewish physician, Dr. Leo Pinsker, living in Odessa, who voiced his project of what he called "Self-

1 There are almost 7,000,000 Jews in Russia, over 2,000,000 in what was Austria-Hungary, while in Roumania there were, before the Great War, about 400,000, or about as many as in Prussia.

Emancipation." By this he meant "an effort on the part of the Jews themselves to secure a new home in some soil where they might live safely and develop freely without the pressure of the unequal struggle imposed upon them through restrictive governmental measures".

No specific mention was made of Palestine; as a matter of fact, Pinsker was said to be quite indifferent to Palestine. There had been Jewish colonies in Palestine since 1870, and that, no doubt, led the "Lovers of Zion", as the promoters of Pinsker's plan were called, to locate the first Zionistic settlements there. The effort made a strong though largely sentimental appeal to the Jews throughout the world and won the support of Baron Edmund de Rothschild of Paris. "There is no chapter in the colonizing history of any people,"says Sacher, "finer than the story of these Jewish pioneers. They came to Palestine ignorant of agriculture, ignorant of the land, ignorant of the people, miserably equipped. The government laid its dead hand on all development. It was only by stealth, and with the assistance of backsheesh, that a house or a shelter could be erected**** They had to compete with native labor accustomed to a very low standard of life. They had to make their own roads, furnish their own police, their own schools,*****" But in the end all these difficulties were overcome, and today there are over forty of these colonies, with a total population of over 10,000, with good schools and a Jewish Technical Institute.

An entirely different direction was given to the movement by the introduction of the political factor. This was the work of the late Dr. Theodor Hertzl, who may be regarded as the founder of political Zionism, which has as its ultimate aim the setting up of a Jewish state in Palestine. The prospectus was set forth by Hertzl in his monograph on the "Jewish State," published in 1896, the thesis of which was that the discrimination against the Jew was due to the fact that the Jews actually formed a separate nationality and that there should be created a visible focus for this nationality. Through the

establishment of the Jews as a nationality an engine would be created by which diplomatic pressure could be brought to bear to secure the protection of the Jews everywhere. While, in one respect, this was only the logical extension of Pinsker's idea of self-emancipation, the plan of a Jewish state laid the emphasis on the nationalistic bond uniting Jews everywhere. A new turn was thus given to the Zionistic movement, and since the first Zionistic Congress held at Basel in 1897, through Herzl's efforts, the political note has been dominant. The last pronouncement of the Zionist Organization was an address to the Peace Conference, to which the following propositions were submitted:

(1) That the title of the Jewish people to Palestine be recognized, and the right of the Jews to reconstitute Palestine as their national home.

(2) That the boundaries of Palestine shall extend on the west to the Mediterranean, on the north to Lebanon, on the east to the Hedjaz railway and the Gulf of Akabah.

(3) That the sovereign title to Palestine shall be in the League of Nations, and the government be intrusted to Great Britain as mandatory of the League.

(4) That Palestine shall be placed under such political, administrative and economic conditions as will secure the establishment there of the Jewish national home, and ultimately render possible the creation of an autonomous commonwealth, it being clearly understood that nothing shall be done which may prejudice the civil and religious rights of existing non-Jewish communities in Palestine, or the rights and political status enjoyed by Jews in any other country.

(5) That the mandatory shall promote Jewish immigration, etc.

(6) That Hebrew shall be one of the official languages of Palestine, and the Jewish Sabbath and Holy Days shall be recognized as legal days of rest.

Now, what is the strength of the Zionistic appeal?

First, the sentiment of it. The attachment of the Jews to Palestine has wrung the heart of the world. It is the plaintive note of the Psalms of the Exile.

> "If I forget thee, O Jerusalem,
> Let my right hand forget her cunning;
> Let my tongue cleave to the roof of my mouth,
> If I remember thee not;
> If I set not Jerusalem
> Above my chiefest joy."

"Rabinnical literature is full of apophthegms that express the positive passion of the teachers of Israel for the soil, the air, the water, the physical being of the national land. 'Whosoever walks four cubits in Palestine is assured of the world to come.' 'It is better to dwell in a Palestine desert than to live in a land of plenty abroad.' 'To live in the land of Israel out-weighs all the commands of the Torah.'" Despite the vicissitudes through which the Jews have passed, despite the changes that have come to Palestine itself this attachment has persisted as the one unifying link among Jews of all shades of thought. The longing to return to the land has been the supporting arm of every speudo-Messiah from Bar Cochba to Sabbatai Zevi. Three of the world's great novels are interpenetrated by this hope. The possibility of the fulfilment of the hope, after all these centuries, stirs the imagination, and our sympathies respond, Why not?

Secondly, the persistence of the idea of a Jewish nationality. "Let it not be supposed," says an able advocate of Zionism, "that this passionate identification of the Jewish people with the Jewish land is an aspiration for some allegorical spiritual Zion that never was on sea

or land. The Jewish people preserve to this day the calendar of a land from which they have been exiled two thousand years. The seasons which they mark with observance, the times of sowing and of planting, of harvest and of vintage, are the seasons and the times, not of the lands in which they dwell, but of the land in which their fathers lived and from which they have been exiled." This persistence argues more than merely race-consciousness. The devotion to a cultus which was inseparably associated with the theocracy of "the chosen people" and the land of Israel, in these last days has led thoughtful people—many of them devout students of God's Word—to ask whether Providence did not design to restore the Jews to their land and exalt them again?

Thirdly, the conditions under which the Jews have been forced to live in other lands. It was not until the nineteenth century that the Jew gained political rights in Europe. Excluded from the participation in civic life about him he became a man without a country. So strong is the social instinct which impels people to associate themselves in political movements that, if a man does not have a real country, he creates an ideal one. The Jew, scattered through Christian Europe but stigmatized as a political outcast, segregated as an alien and not infrequently hounded by the mob, clung to his nationalistic hopes as the only solace for his great deprivations. The treatment to which the Jew has been subjected has made him the Ishmael of the modern world. "The Zionistic hope became for the Jews", writes one of them, "the only rock to which they could cling in the storm that raged about them—the beacon light that illumined the darkness of their lives and enabled them to retain their faith in a protecting Providence amidst the injustice of which they were the perpetual victims." In this day of restitution among the nations, therefore, it would seem that the Zionistic claim should be allowed as a matter of compensatory justice.

What is to be said in reply?

First, the sentiment is appealing, but Zionism as a

political program is an anachronism. Political Zionism lays the emphasis in Judaism on the civic organization. Now it is true that Judaism had historical significance as a nation. At the period in which the Hebrews flourished as a nation they were influenced by the religious conceptions which prevailed in the world. Their religion was a national religion. Jahweh was their god, and the people, as a group, in virtue of his choice of them, were his "chosen people." In one sense they were his people as other nations claimed to be the chosen people of their gods. Jahweh dwelt among them and he did not dwell with their enemies. His presence went with his ark, and his ark could not be held by their foes. Witness the disaster to the Philistines in the capture of the ark at Ebenezer and its return by them (I Sam. 4-6). Even so late as David's time this view prevailed, for David counted it the chief hardship of his banishment that he was being sent out of the land of Jahweh. It is the tragedy of Israel that it mistook its own significance as a theocracy. It perverted the God of Moses into a mere tribal defender like Chemosh and Milcom. The Hebrews had asked for a king; i.e., they staked their trust on the civic organization, of which the king was to be the visible agent of their god's protective care. That Jahweh would ever desert them if they met their ritual obligations seems not to have been in their psychology. It was the mission of the prophets of the ninth and eighth centuries B.C. to disclose to the Hebrews the real nature of the God who had chosen them by proclaiming that he is a God of righteousness and that his protection of his people is conditioned upon *their* righteousness. Sin was the great apostasy, sacrifice and offerings were an abomination when his worshippers came into his temple with unclean hands. Israel was wedded to nationalism and went down to captivity and subjection because it failed to adjust itself to the new revelation. "The religion of the prophets," says Jastrow, "is the swan song of ancient Hebraism." The ancient Hebrews disappeared and were known after the Babylonian cap-

tivity as the Jews. From the standpoint of the later writers the reconstitution of the Jews as a political unit was a misfortune. It once more laid emphasis on the political side of the nation. The real mission of Israel lay in another direction, viz., as the servant of Jehovah to give the nations a saving knowledge of him. The significance of Israel was past. The universal Jehovah had supplanted the tribal Jahweh. Judaism after the exile represents a new conception of religion which makes it an affair of the individual and not of the group. Such prophetic words as, "Are ye not as the children of the Ethiopians unto me?" (Amos 9:7), "Have we not all one Father?" (Mal. 2:10, and (of the temple) "A house of prayer for all people" (Isa. 56:7), show that Israel's ultimate mission was supranational. Zionism is an anachronism. We may not turn the hands of the clock back to six when the sun stands at the zenith. The religious basis of Zionism involves the Levitical code and a nationalistic Messiah. Up to the time of the downfall of Jerusalem the Jews could not conceive of a Messiah who was not a nationalist. The chief offense of Jesus lay in his ignoring the claims of the Jewish state. From Bar Cochba to the seventeenth century every manifestation of the Zionistic hope was associated with the claims of a Pseudo-Messish. "The chief difficulty with Zionism," says Dr. Leon Wolf, "is the religious question. The proposed state would have to be orthodox or secular. If it were orthodox it would have to revive the whole Levitical polity, and in these times it would either pass away through internal chaos or it would so offend the modern political spirit that it would soon extinguish itself from the outside. If it were secular it would not be a Jewish state. The great bulk of its supporters would refuse to live in it, and it would ultimately be abandoned to an outlander population consisting of Hebrew Christians and Christian Millenarians."

Secondly, Zionism is not equable. There are at most but 80,000 Jews in a total population of 700,000 in Palestine. On what grounds may they justly ask the

Powers to dispossess the land of its present inhabitants? Moreover, the land in question is not the land which the Jews lost through their apostasy. Much water has run under the mill of history since then. "It is no exaggeration to say," says Jastrow, "that the changes in Palestine during the past two millenniums have been as decisive in their character as those that have taken place in the Western Continent since its discovery some 400 years ago." Palestine is now the Holy Land for the pilgrims of three religions. The Jew seeks it as the land of his fathers; the Christian seeks it as the scene of his Lord's ministry; the Mohammedan seeks it as the source of his prophet's inspiration. Palestine is the birth-place of Christianity as well as of Judaism; and, though not the birth-place of Mohammedanism, yet Mohammed fixed upon Jerusalem as the spiritual center of the religion he had founded. Moreover, with the exception of about a century of Crusaders' possession, since 636 A.D. the land has been in Mohammedan possession. Seventy per cent of the population is Mohammedan, and there are twice as many Christians as Jews. The Turkish government made concessions to each of the three bodies represented but did not succeed in abating the animosity among them. A Christian power captured the land during the late war. Already protests have been raised by Mohammedans and Christians in Palestine and Syria against the Zionist program. They clearly perceive that the establishment of a Jewish state would be prejudicial, not only to the present population but also to the adherents to the two faiths which they represent. Historically the Jews are bigoted and illiberal. The constituting elements of the Jews are religion and blood. It would be a strange application of the great principle for which the Great War was waged—the principle that the country belongs to all the population who live in it—were a plan for Palestine to be executed which is based upon the antiquated principle of organizing a state on the accidental factor of birth or creed, or both. Jastrow is undoubtedly right in insisting upon the international-

ization of Palestine. This cannot be done on so narrow a platform as a *Jewish* state.

Thirdly, Zionism is impracticable. There are about 15,000,000 Jews in the world. The scheme would have no significance if the majority, or at least the flower of the race should not return to the land. The majority cannot, for the land could not sustain a third of them; and the flower do not want to go.

Fourthly, Zionism is not commended by its advocates. Besides the Jews and a few non-Jewish sentimentalists the Zionistic platform has for centuries had the enthusiastic support of pre-millenarian Christians. It was they who kept alive the Messianic pretentions of the Jewish impostor Reubeni and his disciple Molcho in the sixteenth century as well as of Manasseh ben Israel in the seventh. Even the apostasy and downfall of Sabbatai Zevi, in the same century, was not sufficient to stop the frenzy of the Millenarians. Theology like politics makes strange bed-fellows. Millenarian Christians advocate Zionism as a step towards the conversion of the Jews—which means their elimination! Millennialism is a *tout de force* theory of the conversion of the world and is as much of an anachronism as Zionism. It is a purely apocalyptic hope based on literalistic hermaneutics. It implies, not a moral, but a miraculous consummation of history. It is a slander on the work of our Lord and the operation of His Spirit. The world which He came to save by His death can be saved only by His fantastic interposition. Fortunately the great body of sane scholarship has been against it. Zionism is condemned by its advocates. We close with the words of a great Jewish scholar, Dr. Leon Wolf: "Modern Zionism is vitiated by its erroneous premises. It is based on the idea that antisemitism is unconquerable and thus the whole movement is artificial. Under the influence of religious toleration and the naturalization laws, nationalities are daily losing their radical character. With the passing away of antisemitism Jewish nationalism will

disappear. If the Jewish people disappear with it, it will be only because either their religious mission in the world has been accomplished or they have proved themselves unworthy of it."

Theological Seminary,
Gettysburg, Pa.

ARTICLE II.

WHAT KIND OF A DEMOCRACY WILL MAKE THE WORLD SAFE?

BY REV. W. H. FELDMAN.

This is a momentous question in the light of passing events! It presupposes that the safety of the world is dependent on democracy and asks which, in kind, meets the needs. This is true, only if it can be shown that democracy is fundamental and essential or especially adapted by its principles to safeguard such large interests. Let us try to see if this is really true.

In the physical world, we are told that two grand forces predominate; one centripetal, and the other centrifugal—the one draws and the other disperses. So we may liken the two conceptions of government. The one is personal, paternal, autocratic, and dynastic; thus the government of kings, kaisers, czars, oligarchs and bureaucrats may be designated. This has been the chief feature in the world's government throughout the history of the past with but few startling exceptions! They have given us the Genghis Khans, Tamerlanes, Pharaohs, Nebuchadnezzars, Ceasars, Bourbons, Hapsburgs and Hohenzollerns. They have deluged the world with blood and left us the blasted fields of Egypt, Syria, India, and China as well as the crumbling columns of Athens and Rome! They have made the earth a charnel house. Their arrogation of power has meant the desolation of the earth and the destruction of the race! This is "That right divine to govern wrong" that Pope speaks of. But in this bed of political quartz there is seen the thin seam of gold—democracy.

The history of democracy is most astonishing! In ancient times Greece was the chosen soil and it flowered in the days of Pericles. Rome too was a seed-bed for it. Here it was quiescent for two hundred years but burst

forth afresh in the days of the Gracchi; only to end however, with Ceasar; and Ceasarism, says Taxile Delord, is democracy without liberty—a hybrid and a snare!

While this may seem to prove that democracy was a failure, let us never forget that all of the world today as we know it, save as it is the expression of Old and New Testament thought is truly the outgrowth of Greece and Rome; and the part we cherish the most is the period of freedom! Democracy is perennial. We must not think that Ceasar's stunning blow killed it; The Italian republics of the Middle Ages bear ample testimony to the revival of this hope of man.

We must however, make a distinction between the democracies of ancient Greece and Rome as well as the medieval republics of Italy, and the conception that prevails today. Then the idea was confined to the city and was purely local in thought and practice. Furthermore we would at this time state that Switzerland since it is *sui generis* and insular in its development, and not a part of the progressive unfolding of the democratic idea as presented in the order of succession is purposely omitted in the discussion.

Roughly speaking, we may say that modern democracy, in its practical application begins with the United States. But the thought was not by any means new. Its laws are but a revised edition of England's; and its conception of liberty and democracy is decidedly French; for it was in France that Franklin, Paine and Adams lived and labored. Ours is thus a blend of both. Since it is closely related to the French Revolution, it is pertinent to ask what was that event, cause or effect? Was it the result of Louis and "cést moi l' état," and the building of Versailles, or was it the outcome of Voltaire, Diderot, d' Alembert and the Encyclopedists in general? Or must we assume it to be the fruit of both? That acute critic Montesquieu says, "Republics end in luxury; monarchies with poverty". Landor says, "Democracy is always the work of kings. Ashes which in themselves are sterile, fertilize the land they are cast upon." Was

it France's poverty or the advanced thinking of the day coupled with infidelity that brought about the upheaval and the days that preceeded it? Be it as it may, by all this America was deeply impressed. One needs but read the "Morals of Jesus" by Thomas Jefferson to be convinced! We shall not try to answer it here, for it is not germane to the subject; but we do note this as quite significant, that at least in later times, republics are the fruit of upheavals,—the overthrow of Dom Pedro in Brazil, being the brilliant exception. William H. Seward says, "Democracies are prone to war, and war consumes them". This is true in a measure of the South American republics at least; but hardly of this country. Nevertheless it remains to be seen whether the "kratein" of the "demos" will prove the kratein of the demons! Political philosophers have declared the life of a democracy to be three hundred years. Carlisle said we would last as long as there was free land to give away; we must wait to see what sort of a prophet he makes! Wherever the truth may lie this *is* certain that the mere name of "democracy" will not prove a Minerva scheme "leaping full-armed from Juno's brain"! We need not hope to have it function simply because we call it democracy! There is no talismanic power connected with it! The whistle won't blow itself! Yea, tho a democratic form is highly desirable, it is also the most difficult form to maintain and operate!

We, as the people of a republic, point to the pages of history with its Louis, Charles, Wilhelm, Abdul Hamid. Ivan the Terrible, Nero the horrible, and James the Impossible—and wonder! As we peruse the pages of Scripture are not the dreariest and saddest of the whole book the chapters of Kings and Chronicles? The oasic (if I may coin a word) exception is only heightened all the more by its failure to achieve anything of consequence! There is Jereboam who made Israel to sin and Ahab the echo of Jezebel etc, etc. With force did crabbed old Swift say, "The example of a vicious prince will corrupt an age; but that of a good one will not re-

form it!" But there is another side to the picture! How does the other man see this whole matter? Rousseau declared, "If there were a people consisting of gods, they would be governed democratically.. So perfect a government is not suitable to men." Was Metternich right when he said, "In Europe democracy is a falsehood".? Lamartine says "At twenty every one is a republican". Is this cynicism or is it a saddened heart of disappointment? If we stop here, nothing better than charge and rebuttal, statement and rejoinder will be forthcoming. Statesmen and historians can be produced who will favor both sides and the subject remains an open one awaiting the fire test of centuries to burn out the dross and present the truth!

We believe that Holy Scripture gives a key to the solution. What was the mind of God in the matter of government? This is self-evident in His dealings with the children of Israel. Beyond any question God intended the Jewish nation to be a theocratic *republic* with *Himself* as its head. He was to be the "All Highest" and none other! When Samuel portrayed the results of choosing a king, he was picturing their folly and reading history in advance—often the role of a prophet. When the shout went up, "God save the king", it would have been far better to have said "God save the people!" When Saul mounted the throne, the Jews started on their march to the mudbanks of the Euphrates! Solomon, in all his glory, was preparing for Titus and the slave-markets of Rome! Plainly did Samuel (I Sam. 8) point out the truth for all ages; namely, that a monarchy is conducted in the interests of the *monarch*—not of the people; or as Leopold of Belgium put it, when he wrote to Victoria of England, "Being a king is the business whereby I make my living". Kingship and self-interest are identical; and self-interest is destined to become narrow, stupid, rapacious, cruel, tyrannical and destructive. Witness the work of forty centuries as ample proof in the case! Thus history, both sacred and profane, pronounces a common judgment on the practice

and principle of the sovereignty of one man or dynasty. This is the inevitable conclusion we are forced to draw; kings cannot make the world safe! The only safety they are concerned about is an asylum in Holland or a chateau in Switzerland! Crowns and princelets were doomed long ago in an eastern palace, in letters of fire, when the living God wrote the words "weighed and found wanting"! Monarchy after five thousand years is a failure. The great question is can democracy accomplish anything. The great Carlisle, so thoroughly versed in history, reaches this conclusion, "Democracy will itself accomplish the salutary universal change from delusive to real, and make a new blessed world for us by and by." This is a stupendous question, but we add at once another question; what kind of a world *will make democracy safe?* This is an unbreakable circle of necessity; you cannot have the one without the other!

Democracy has its own safety to seek! It has 5000 years of monarchism to combat. The ingrained spell of ages is not broken by the blast of a trumpet or the stroke of a pen! Recently we beheld the spectacle of a wholesale overthrow of thrones and many felt the work of kings was undone for good. But we must not forget that the remaining ones will intrench themselves all the more, if it is possible, and covertly work for the restoration of the deposed! And the deposed, though repudiated by their people, will plot and scheme for restoration by every means at their command—and they are many! The Carlists, Bourbons, Jacobites, and Romanoffs with their satellites and retainers are ever busy sapping and mining with their ascendency in mind. Kings surrender crowns but not claims! Not only so, but wherever snobbishness, class-cleavage, rank, title and caste are fostered, there the monarchist and his agent finds fertile fields to sow his seed of tares to destroy the rights of man. Against this millenium-old kingship-thought the century-old democracy must contend; and oftimes the very people it is seeking to help are indifferent; yea, at times hostile!

Not only has democracies foes to face, who are without, but it must strive against those that are within its gates! Chiefest of these is the age old disturber of all that is good—human nature! Be this remembered; that pride, cupidity, vanity, personal ambition, licentiousness etc., etc., (and this etc. is hydra-headed) are sworn foes of democracy as well as of God! and will "bore from within" and Samson like pull the building down over their own heads regardless of consequences. Needless to say this will prove as fatal as though the enemy had done it from without. The fall of Paris whether by a "big Bertha" or by the poison of a subsidized propagandist journal would be immaterial to the enemy! The enemy is never choice about means; only ends are considered. To dethrone a king does not depose old king sin and crown prince selfishness of the royal house of original sin. We need but look at the "profiteering", "gouging", etc., to see the cancer that is eating at the vitals of the country! Gradually the long list of fraud, and extortion that the government was subjected to, is coming to daylight with all of its sickening situations. War that appealed to the highest and best in man, also appealed to the lowest and worst!

Dangerous as all this is, there is still more. Some one has said the last refuge of a rascal is patriotism; and we would borrow from him and say, the last resort of the self-inflated agitator is democracy! Think of the many phases and aspects that this pseudo-democracy takes? With high sounding words especially that of "the people" he foists on the world his pet "ism" and always claims democracy as the father of his "fad" and expects democracy to sponsor his vagaries, which, when analyzed, usually want to dictate to democracy what course it shall pursue! "In every village there will arise a miscreant to establish the most grinding tyranny by calling himself the people", says Sir Robert Peel. We need but look to Russia with its Lenine and Trotzky to see the complete fulfillment of this statement. Truly can it be said, that it is wounded in the house of its friends!

Looking at the subject dispassionately, there are to be considered the inherent weaknesses which are coupled with the magnitude of the conception itself! Democracy is dedicated to the conception that government exists by the "consent of the governed". The governed are the government, and as such are directly responsible for its stability and success; with no other animating impulse than devotion and duty. Here the great danger is that the duty of the many becomes the final dereliction of all! With an autocrat to look up to this is unlikely; as it has so often been pointed out. Good subjects do not always make good citizens; there is wide difference between obedience to the law and active cooperation in maintaining the law. Montesquieu says, "The deterioration of a government begins almost always by the decay of its principles". This is most dangerous for democracy since it is national idealism seeking practical application in the affairs of life. It can't afford to be materialistic in motive or individualistic in practice without wrecking the tower of its strength. The moment it ceases to be "by, for, and of the people" it is doomed. To favor class or class-control is doing violence to its principles and signing its own death-warrant. Allow an interjection at this point! We cannot help but point out a glaring danger at Washington at the present moment. We are told that encircling the Capitol at Washington there is a cordon of sixty or more organizations with secretaries and office forces each seeking to protect, not the public, the whole public, but a class or trade, seeking to obtain advantage for a special class through favor or protection, modification of or release from some legislative act. We are thus fast becoming an innumerable host of divided camps with varied and opposing interests; thoroughly calloused and indifferent as far as the general public and body politic are concerned! Think what elements of danger this presents for already overladened democracy! "State rights have been supplanted by "trade rights" and "interests". This situation is symptomatic of organic derangement and will spell destruc-

tion in the end! History is the only guide I know of, and since it is fair to assume that other things being the same, like condition will produce like results, then we are facing a situation which meant the overthrow of the Italian republics of the middle ages! "Humanity is identity" as some one has said. Human nature changes very little. The fierce outbursts of the Athenian market-place can be seen today in the orgies of blood in Nebraska and Missouri; in the burning of courthouses, hanging of mayors and the lynching of negroes. Gold that strangled the ancient republics will prove just as effective today in the Americas! It will not do to delude ourselves by saying we will imitate the virtues of our sires not their vices; the vices come apace and unbidden at that!

Beset by foes without, wounded ofttimes in the house of its friends, with constitutional and structural weaknesses, where shall democracy look for help to make a safe world for democracy and a democracy that will make a safe world.

We know of nothing that history or experience offers other than the *practical application* of *the principles of Christ,* of whom Lowell said, "Christ was the first true democrat that ever breathed". The omission of that Christ, and His truth, brought all of the fearful sacrifices of the French Revolution to nought; and put a Napoleon on the throne. Mazzini saw this fatal mistake and demanded a place for God in the affairs of state as he says,

> "One sole God;
> One sole ruler—his law;
> One sole interpreter of that law—Humanity."

Here we have the sovereignty of God, the finality of His Word and the equality of man. How much this statement resembles the theocratic republic of the Old Testament!

The ordinary method would have been to lay down a fixed definition and develop the thought; but we have de-

ferred till now with a purpose. The commonly accepted idea of democracy is perhaps well stated by Montesquieu. "The love of democracy is that of equality." But Theo. Parker had a much truer conception when he put it thus, "Democracy means not, 'I am as good as you are', but 'you are as good as I am'. There is heaven-wide difference between the two thoughts and we fear that America is not always clear as to the truth. As an abstract statement it is easily said; but the energizing force which shall convert it into a reality is found only in Him who knew neither bond nor free; and is no respector of persons as blundering Peter found out most painfully. Paul and Onesimus, Matthew and Nicodemus need, all alike, a Saviour! The democracy of sin paves the way for the equality of man in a common Redeemer. But even Parker has not struck the clearest note! Phil. 2:3 says "Let each esteem the other better than themselves". With awe-struck reverence we behold the Son of God take the towel and the basin and become the humblest of servants performing the most menial of tasks!—Lowell's *"first democrat"*—think of it! This vastly outstrips the Boston divine's conception. Thus in precept and practice Christ becomes both inspiration and example.

If democracy is to be made safe for itself and the world, there must be an inward urge sufficiently strong to give an abiding impetus to every act and thought. This social legislation cannot do. Burke remarks, "And having looked to the Government for bread, on the very first scarcity they will turn and bite the hand that fed them." Shameful, no doubt, but true! Rome with its "panem et circensim" was possibly in his mind. Legislative investigation will not do it! Newspaper exposes will not do it. These are all negative at best; and no cause is ever strong in the negations it makes. Herein is nothing that seeks another's welfare—to take the towel and the basin! Without controversy it may be stated that Daniel Webster was right when he said "Whatever makes a man a good Christian, makes him a

good citizen." He passes on to others the good he enjoys. Plutarch gives this poem of Iphicrates "My nobility *begins* in me, but yours *ends* in you." The Christian sends his bough over the wall! This attitude alone will give strength to ride the present day agitation of grab and grind. How ridiculous it all appears to the world is well summed up by John Stuart Mill when he sneeringly said, that the heathen by his self-assertion had accomplished as much as the Christian by his self-suppression. But he made the wrong comparison! It is not self-suppression but *service* that marked the Christ and is to mark the Christian. Peace calls for its service as well as war and a nation strong in battle may be weak in peace through lack of it. A Harvard professor called Christianity a religion of slaves. Be it so! yet it tore down the Roman Empire—the greatest political fabric the world ever yet saw. The hope of the democracy lies in the Christian. His faith alone can meet the needs. The Justinian code can't do it; Marxian socialism can't do it with its hell-born trinity: "In religion atheism; in government anarchy; in economy socialism." Christianity alone can save from the snare of plutocracy and the horrors of mob rule. He who spoke the words perdurable "Thou shalt love thy neighbor as thy self," and he who declared the abiding power of a new affection in his priceless paean "love is the fulfilling of the law," have given us the secret of a sustaining purpose and wholehearted devotion. Thus it is that Christianity is not for an age but for the *ages;* not to a chosen few but all. It alone can successfully meet every condition.

It must always be borne in mind that democracy today implies *more* than government control or legislative expression! It involves industry, trade, commerce, education and a thousand other things which we usually sum up as civilization. This makes it very complicated. The reflex action of trade and factory, school and politics, newspaper and science are so complex and far reaching that it is almost impossible to classify and estimate them. But we know that this relation exists. The re-

cent war showed how closely the howitzer in France was bound up with the freight car in America. A commodity like sugar can disturb the state and upset an election. A senitiveness exists that, at the least disturbance, throws out of balance the whole machinery of government! For such overwhelming thought what philosophy or economy is equal? That unprincipled infidel Frederick the Great of Prussia said, "If I would punish a province I would set philosophers to rule over it." While not agreeing with all he says, yet it is of value from one who ruled. In democracy as well as in religion the hand cannot say to the foot I have no need of thee. Each is bound up in the other in a most complicated way. Take for instance the skyscraper,—it would be impossible without the elevator! One influences the other. A discovery like radium leaps over the walls of science and knocks at the door of medicine; while wireless ties the aeroplane and ships and distant shores to each other. All this multiplies the complexity in an astonishing manner; and since democracy is the expression of our life it too is influenced by it all. Emerson says "government has been a fossil; it must become a plant." It certainly must be a living thing in a democracy where every man is the government. To quote Carlisle "It is not by Mechanism but by Religion, not by Self-interest, but by Loyalty, that men are governed or governable". Then we rightly ask what and where is the place of Protestantism in this great issue?

The following is from de Quincey; "As a Protestant, every mature man, the humblest and the poorest, has the same dignified right over his own opinions and profession of faith that he has over his own hearth* * * * * Protestantism it is that has created him into this child and heir of *liberty;* Protestantism it is that has invested him with these unbounded privileges of private judgment, giving him in one moment the sublime power of an autocrat within one solitary conscience; but Protestantism it is that has introduced him to the *most dreadful of responsibilities.*" Defoe has this to say about the power

of Protestantism; "It has civilized nations, and reformed the very tempers of its professors; and thus it has carried its own evidence in itself. Never was there a time when Protestantism could so properly enter the lists and do battle for the rights of man! It represents democracy in things religious; as such it is the outspoken foe of the monarchical form of religious thought which arrogates to itself an autocratic headship and its aristocracy of a graduated clergy. It calls no man master save Christ! It makes every man an interpreter of truth. It knows no supremacy save God and His Word. It makes of every man a prince but it knows of no princes in the church. It teaches personal responsibility of man to God and inculcates the same regarding the state. It declares for freedom of conscience to bind it by His holy Word It denies the right of coercing by inquisition. It believes in meeting error with truth not decrees. It demands unrestricted investigation. It asserts no claims over the state but expects every follower to be wholeheartedly loyal without reservation to a foreign head. For it to say, 'Our Father,' is a call to do foreign mission work, build hospitals and found homes. Its brotherhood is the outgrowth of the great 'elder brother' who is motive as well as model. To it belongs a conspicuous place because of its principles."

One glance at the map of the world will settle where the onward sweep of events is toward liberty; it is in democratic lands! It is but fitting that democratic religion should accompany democratic policies of state! Just as democracy has assumed the leadership in the affairs of the world so Protestantism should put itself at the very head of these lands. Kings and thrones perish where the true idea of a common headship in Christ brings about a genuine brotherhood among men in which service for others is the watchword; and the common good of all is of more concern than the personal advancement of one or a few. This is the democracy that will make for true safety!

York, Pa.

ARTICLE III.

"THE BOOK"[1]

The American Bible Society has asked the Churches of America to observe the last Sunday in November as "Bible Sunday". In a very true sense every Sunday is Bible Sunday. The Book ever exalts the day and the day ever exalts the Book. But it is altogether fitting that one day in the year be especially devoted to this great theme.

When we come to speak of the Bible the question arises, what of the many things that might be said, shall be said? The Book is so many-sided, so vitally and comprehensively related to all the interests of life—individual, social, political, religious—that one scarce knows what line of thought will be most helpful. If we were to say that the Bible is unique, we should be indulging in a trite commonplace. And yet that is the one thing we wish to say and the one thing about which we ask you to think today.

The Bible is unique, in at least, three things. First, in the hold it has taken of the human mind and heart and will. Second, in the character and power it has inspired. Third, in sounding and supplying the deepest needs of the human soul.

First then, as to the hold it has taken of the human mind. Note its supremacy over all other books. We do not say that it is better than other books or that it is best of all books, although both of these propositions are true. But the verdict of the ages is, that it stands *alone*—that it is the incomparable book. We can compare human authorship with human authorship and affirm relative values. But when we compare other books with the Bible we are comparing human authorship with divine

1 A sermon delivered by A. E. Wagner, D.D., in Christ Lutheran Church, Gettysburg, Pa., November 30, 1919.

authorship and this is not allowable. It is the relation of contrast rather than comparison.

The Bible differs from other books not alone in degree of moral excellence but it essentially differs in origin, authority, power, and atmosphere. And the world recognizes this distinction. When a writer speaks of "The Book", everybody knows what book is meant. Of the millions of books that have been written there is only one that can identify itself with the supreme title, "The Book". Sir Walter Scott was right when in his dying hour he said to Lockhardt, "There is only one book that can be spoken of as The Book".

Here is a fact that not only awakens reverence but demands explanation. An explanation has been attempted. It has been alleged that this impression of supremacy has been created and maintained by organized and continuous propaganda. It has been affirmed that a powerful organization— The Christian Church—has through the ages been making and maintaining this place for the Bible. But when you accept this explanation it in turn needs to be explained. Why did this powerful organization select this particular Book? The book itself did not court such deception nor did it give promise of success to such a propaganda. Why did not this organization take the writings of Plato or Socrates or Marcus Aurelius, or some other great character? Does any one suppose that any organization, however powerful and resourceful, could have created for any other book such a place as that occupied by the Bible? Lincoln's wisdom applies here as elsewhere. "You can fool all of the people sometime, and some of the people all the time, but you cannot fool all the people all the time".

No! Men have not made a place for the Bible, but the Bible by its incomparable, inherent worth and power and authority, has made for itself a place in the human mind, and neither sophistry nor ingenuity can dislodge it. It is there to stay. It is the rightful Ruler occupying his own throne. It is "The Book" ruling both by divine

right and by human recognition. Long ago it was written: "Forever, O Jehovah, thy word is settled in heaven", and what is "settled in heaven" will sooner or later be established on the earth.

And this is all the more remarkable when we remember the circumstances that have attended and affected it on its human side. This Book is not the work of some master mind who by comprehensive research has gathered into it the combined wisdom of the ages. It consists of sixty-six books, written by some thirty-six writers, living in different countries and in different centuries, with different surroundings and different opportunities and different degrees of culture and refinement. They write of things terrestrial and things celestial; they refer to the past, describe the present and unveil the future; they hear God talk and repeat his words; they give audience to angels and publish their message; they tell of man's fall and his sinful career; they tell of his helpless condition and of the Savior who came to redeem him.

"It is out of date by the calendar but not out of date by its meaning and message. Its different portions were called forth by passing events, and the Book itself is clearly touched by its own times. But, for all that, eternity seems to have lodged itself in its cotemporaneousness".

It contains history and law and doctrine and biography and poetry and prophecy. And the marvelous and significant fact is that this Book written by Kings in their palaces and by Shepherds on the plain, by law-givers in the desert and prophets in their exile, by missionaries on their journeys and prisoners in their dungeons, reaching over the span of sixteen centuries, is one complete harmonious Book, without conflict or contradiction from beginning to end. Diverse in circumstances and form and literary style and mental force, but uniform in spirit and purpose throughout. "Diversity in unity and unity in diversity", the highest possible harmony, saving unity from narrowness and diversity from lawlessness.

But how explain this homogeneous heterogeneity? There is one explanation and only one, and while it involves divine interposition it is paralleled by human experiences that make it easily understood and altogether credible.

You have heard the great orchestra of a hundred or two hundred instruments of every kind and character, played by musicians of different nationalities, of different tastes and temperaments, of different degrees of culture and varying shades of moral character, and yet under the leader's baton the whole heterogeneous company moved and murmured and moaned, now breaking forth into some veritable avalanche of aural splendor and now diminishing into the whispering dreams of peace and rest, like some grand organ under the magic touch of some master hand. How? Why? Because each musician while performing with the skill of his own deft hand, under the impulse of his own personality, was moving in harmony with the theme and the purpose and conception of the composer. Back of all and in all and over all was one and only one moving mind, that of the author of the composition. So with the unity and harmony of the Bible. Back of it and in it and over it was the mind of God. *"Holy men of God spake as they were moved by the Holy Ghost"*.

With this explanation both the harmony and the unsurpassed power of the Bible are easily understood; but with any other explanation they are inexplicable. If the Bible is simply a human composition, each writer expressing his own thought, why should men of this advanced age turn to it for light or help. If it is of man then man with the superior advantages of the present can not only equal but supercede it.

Let us be clear on this. The Bible claims to be divine in origin, authority and power. The sceptic maintains that it is simply human in origin, and therefore only human in authority and power. It is one or it is the other. The line of distinction is definite. Either God inspired it or man unaided produced it. If we believe that God,

through holy men led by his will, wrote it, then its claims and conclusions, and its hold upon humanity are easily understood and readily accepted. But if it is only the work of man then are we met by the challenge which Mr. Bryan has laid down for the skeptic. It is this. "Atheists and Materialists declare that the Bible is merely the work of man. Let them then produce its equal. Let them call the best of their school to be found among the graduates of universities, as many as they please and from every land. Let the members of this select group use every instrumentality that is employed in modern civilization, and when they have exhausted every source let them embody the results in a book and offer it to the world as a substitute for this Bible of ours".

The challenge is fair. The sceptic must meet it or by his refusal confess his inability. If men in the ancient past, law-givers schooled in the desert, shepherds trained in the pasture field, prophets in their exile and prisoners in their dungeons, unaided from above could write such a book as our Bible, the culture of this 20th century, with its immeasurable advantages cannot only equal but vastly surpass our Bible.

But you know and they know it is impossible. Men created in the image of God, men whose souls are stirred by the unquenchable longings for immortal life will never rest their hopes on a man-made book.

Man-made books are read for a day and then pass into history or more likely into oblivion. A book on science twenty-five years old is as likely to be a relic as a revelation, "not a surveyor's corner stone marking a fixed boundary but rather a chainman's peg indicating the distance measured". "Homer is antiquated and Chaucer is not only old but obsolete; but the harp of David's poesy echoing from the sunny slopes of Bethlehem is as vibrant as ever". "The Lord is my shepherd, I shall not want", sounded from that harp three thousand years ago and in the three milleniums that have followed there has been scarce a single minute, night or day, in which some lisping child, or some struggling man or some waiting

saint has not solaced his soul with its sweet assurance of divine care and paternal love. And as Henry Ward Beecher has said: "Nor is its work done. It will go singing to your children and my children and to their children, through all the generations of time; nor will it fold its wings till the last pilgrim is safe and time ended, and then it shall fly back to the bosom of God, whence it issued, and sound on, mingled with all those sounds of celestial joy which make heaven musical forever". When "new thought" or "the advanced culture of the twentieth century" can duplicate the twenty-third psalm, or quench the soul's longing for its assurance, it will then be time enough to consider a human substitute for a divine Book.

That the Bible stands alone in the hold it has taken of the human mind is well established. Men have contested the fact and sought to annul its conclusions, but in vain. The destructive critic has tried to invalidate its authority and cut out the heart of its message. But in increasing number men bow before its authority and crave its comfort. Bad men are against it because it is against them. Jehoiakim thought to get rid of certain portions that condemned him by putting his penknife through the scroll and casting the multilated leaves into the fire place. But scarce had these leaves turned to ashes when Baruch was re-writing the prophecy with additional condemnations. Men have burned the Bible to get rid of its judgments, but the judgments of God are established forever and everywhere.

"If I ascend up into heaven,
thou art there:
If I make my bed in Sheol, behold,
thou art there.
If I take the wings of the morning,
And dwell in the uttermost parts of the sea;
Even there shall thy hand lead me,
And thy right hand shall hold me.
If I say, surely the darkness shall overwhelm me,

And the light about me shall be night;
Even the darkness hideth not from thee,
But the night shineth as the day;
The darkness and the light are both alike to thee".
Psalm 139: 8-12.

Men have been burned because of their faith in the Bible but the pitiless flames of the burning pyre have thrown their dying testimony upon the screen of subsequent ages that men might read it forever.

This Book has taken such hold of the human mind that it cannot be destroyed by criticism, or "culture", or persecution, or neglect. It is born of God and abideth forever. The world has at least one indestructible Book.

One evening at a dinner where a number of scholars were gathered, the question was raised, If at the close of the third century every copy of the New Testament should have been burned could it have been reproduced from the writings of those first three centuries. Sir David Dalrymple took up the task of answering the question and at the end of two months had found and indexed nearly every verse in the New Testament out of the writings of those centuries and was satisfied that further search would supply the others.

If today every copy of the Bible in the world were burned, before tomorrow's sunset the Book complete could be reproduced from other books. And if every library and every book in the world were burned you could reproduce the fundamental facts of the Bible from the world of art, so largely have the truths and the events and the characters thereof been painted on canvas, sculptured in marble, cast in bronze and graven in steel. And if every art gallery should this day be destroyed, you could reproduce the vital and fundamental truths of the Book in our great musical conservatories, in the hymns and anthems and oratorios that have been singing through the ages. In one oratorio alone, Handel's great masterpiece, "The Messiah", is a gospel sufficient to re-

deem a lost world. And if every Bible and every library and every art gallery and every musical conservatory were destroyed you would yet have your Bible undimmed, unscathed and imperishable in the memory of the minds of a countless host of believers who have hid the word of God in their hearts. "Heaven and earth shall pass away, but my words shall not pass away".

Beyond all possibility of doubt "The Book" is unique in the hold it has taken of the human mind and heart.

Let us pass now to our second proposition, namely, the Bible is unique in that which it inspires and awakens in human lives.

A book which inspires men need not be much concerned about the fact of its own inspiration. On the other hand an inspired book that does not inspire will have difficulty in establishing its claim. The teacher laid down the norm of all valuations: "By their fruits ye shall know them".

That the Bible is a book of power is evidenced in the indisputable fact that it makes strong men, strong institutions, strong governments. As has been truly said: "The world is big, yet is measurably ruled by one Book. The miracle is this: That a very ancient Book rules a very modern world". William E. Gladstone, himself perhaps the strongest single personal force in the British Empire in the 19th century said that in a public career reaching over sixty years he had personally known sixty of the leading men of his age and that almost without exception they had received the inspiration of their strength and purpose from the Bible.

Theodore Roosevelt said: "Almost every man who by his life-work added to the sum of human achievement of which the race is proud, of which our people are proud, based his life-work largely upon the teachings of the Bible. The social fabric has no surer foundation than the Bible".

Daniel Webster said: "If we abide by the principles taught in the Bible, our country will go on prospering and to prosper, but if we and our posterity neglect its in-

structions and authority, no man can tell how sudden a catastrophe may overwhelm us and bury our glory in profound obscurity".

Ulysses S. Grant said: "Hold fast to the Bible as the sheet anchor of your liberties; write its precepts on your hearts, and practice them in your lives. To the influence of this Book we are indebted for the progress made in civilization; and to this we must look as our guide in the future".

These are the opinions of some of the wisest men of our national history and to the weight of their opinions is added the greater weight of indisputable facts. With due appreciation of our national weaknesses it can be said that ours is the strongest and most influential government on earth. Strong not alone in material resource and geographical dimension but strong in those intellectual and moral and social and political virtues which give stability and dignity to our institutions, and conspire to awaken the respect and confidence of other peoples. This fact must be linked to another. With due sense of our national imperfections, and they are many, it can nevertheless be said that no nation has given to the Bible a greater or more genuine reverence or been more vitally influenced by its teachings.

It is "The Book" in the home, in the school, in the courts of justice, in the temple of state. The Chief Magistrate of this nation seals his solemn oath by kissing its sacred page. Nor is this a mere formal ceremonialism to adorn and dignify a great occasion. It is as deep as the life of the nation and prophetic of her destiny. This reverent act of the Chief Magistrate symbolizes the faith of the nation over which he is to preside.

Between this strongest nation and this strongest Book there is a relation the significance of which cannot be evaded and which must not be obscured. Either this nation being strong has chosen this Book for its guidance, or, it has become strong because this Book has trained and developed it. If the former, it is significant; it reveals the *wisdom* of the nation. If the latter, it is

more significant; it reveals the *power* of the Book. There are those who believe the latter is the truth. When Andrew Jackson was asked to explain the greatness of this nation he said: "The Bible is the rock upon which this Republic rests". Ex-ambassador Joseph Choate in a remarkable address before the British and Foreign Bible Society on the occasion of its Centenary anniversary said: "The Pilgrim Fathers brought to the shores of New England from the shores of Old England one possession of permanent value. And that wonderful possession was the King James Bible. It was their only readable book. It was the ark of their covenant. Upon it they built the new State, later to become the new Republic".

Nor is this the only great nation that has drawn its strength from divine sources. When India sent representatives to London to learn the source of England's power, the good Queen Victoria reverently holding the Bible before them said: "Here is the secret of England's greatness". Great nations must be guided and inspired by the great Book. No nation can be permanently great without it. If you ask for proof, our answer is the map of the world and history of nations.

We have not time to set forth what the Bible inspires and awakens in the individual. It is an experience so common that it needs no elucidation. It furnishes the missionary of the cross not alone with a message but equally with a motive and a stimulus sufficient to sublime him for the most difficult, the most heroic, the most far-reaching service that can engage the energies of mortal man. It inspires the martyr with a courage and a faith which enable him to give not only all he *has* but all he *is* to the cause of truth. It inspires the soldier with a vision of duty that makes sacrifice a privilege rather than an ordeal. Let Arthur Guy Empey speak of the soldier's attitude and the soldier's support: "American people can supply our boys with rifles, bayonets and munitions of war, but these alone cannot win; the spirit must be there, also—the kind of spirit which will make

a soldier go over the top to win, regardless of his own danger. The spirit of right is the mightiest of all. A soldier carrying a testament in his pocket knows that he is right—knows that God is with him, and the terrors and dangers of No-Man's Land are forgotten. Who can ask a more powerful ally than God".

Yes! This Book which has gained the attention of the human mind as no other book has, has also inspired and awakened the human heart as no other book has.

Let us pass now to our third proposition, namely, that the Bible is unique in sounding and supplying the needs of the human soul. Coleridge believed the Bible was divine because it "found him at his deepest depths".

But how can the Bible do this and why can it reach depths that other books cannot sound? Why does the key unlock the door? Because it was made for that particular lock by one who knew the exact character and nature of the lock. So the Bible unlocks the soul because it was made for the soul by One who understands absolutely the character and needs of the soul.

That the Bible is the golden key that unlocks the human heart is not a mere theological theory but a demonstrated fact of human experience. It has unlocked the soul to a sense and acquisition of power. That the Bible nations of the earth are the nations of commanding power and influence and dominion, is a fact too well known to require any proof.

It is the golden key that has unlocked the human intellect to truth, the development of science and the march of progress. "The entrance of thy word giveth light". It is true you will find some truth and some science in the heathen world. But if you were to eliminate from the intellectual progress of the world all that has come directly or indirectly from the word of God, you would have a world whose identity the most discerning eye could not discover. It will not do to point to Greece and Rome as examples of what the race can do without divine guidance. That which was best in these nations was but the indirect influence—the reflected, the borrow-

ed light—that shone from the divine Mind. These nations appropriated divine blessings without recognizing the source or appreciating the gift.

The Bible is the golden key that has unlocked genius to the consciousness of its birthright and the glory of its power. Eliminate from the world of art all that has been inspired by the divine idea—all that has been awakened by Bible truth, Bible characters and Bible history and while you would have something left you would have robbed it of its richest treasures. Such an elimination would despoil the realm of art of its plenitude of glory and its amplitude of vision. Eliminate from art the divine idea and Michael Angelo will have no "Moses" in marble and no vision of "The Last Judgment" in the Sistine Chapel. Raphael would have on canvas no "Madonna" and no "Transfiguration". Handel would have no "The Messiah". John Milton would have no "Paradise Lost". And like Rachael weeping for her children, an admiring world would not be comforted.

What are some of the soul's deep needs? First of all the soul needs self-discovery, self-realization. It needs to know something about itself. There are certain great questions which the soul goes on asking from age to age —questions which it has a right to have answered. What am I? Whence came I? What am I here for? Whither am I going? What book or books can satisfactorily or adequately answer these profound interrogations? Just one!

Man is conscious not only of the power of sin but of its guilt. What book or books can show him the way of victory? Just one! Joseph Cook as he stood in the Congress of Religions at the time of the Chicago Exposition, facing the representatives of every religion, every ethical system, every cult on the face of the earth said: "Gentlemen which of you represents a religion that can take away the stain from Lady Macbeth's hand?" And there was no response to his strategic challenge. When the hushed silence became almost oppressive the great champion quietly but triumphantly said: "Our Holy Re-

ligion can wash away that stain". Is it too much to affirm that our Bible is unique in supplying the deep needs of the soul?

Man is often called upon to undergo trying and torturing ordeals. Where shall he look at such times? The American Bible Society in one of its leaflets tells the pathetic story of a young soldier seriously wounded in a French hospital. The surgeon looked him over, shook his head and said: "There is no use trying to do anything for him; he is all shot to pieces". The lad had his eyes closed, but heard what the surgeon said. He opened his eyes and turned to a soldier standing near by and said: "Get me the little book out of the knapsack". The soldier gave it to him. He read for a little while—gave it back to the the attendant and turning to the surgeon said: "I am ready for you now, doctor". The surgeon proceeded and the boy stood the operation wonderfully. The surgeon was greatly surprised and after it was all over asked the friend the name of the book that had brought the miracle. The soldier replied: "It was a New Testament". Is it too much to say the Bible is unique?

I want to close with a quotation from "The Bible and Life" by Bishop Edwin Holt Hughes. "The Gideons have been placing Bibles in the hotels of America. Travelers seldom go to their rooms without seeing upon the table a copy of the Book. The organization that has done this good work often receives accounts anonymous or otherwise, of the help given by the Bibles it supplies. Here is a letter received from a young woman.

"Perhaps a word will help you to realize that the little "Good Book" on the table in a lonely hotel room helps some. Last night, after fighting, the fight that any young woman with any appearance fights, I found myself in Chicago at this hotel. I had papers, magazines, books, and other reading matter, but for a joke—yes, joke—I picked up the Bible. It fell open at the seventieth psalm. Can you imagine the impression it made on me? I read it again and again. Needless to say, it helped and I feel better, happier, and not so much alone".

Picture the full circumstances, and we may feel that the help went deeper and wrought more than this letter indicates. If this young woman was at the beginning of that dreadful path of death that invites careless travelers, how much must these ancient words, so graciously modern, have meant to her? "Make haste, O God, to deliver me; make haste to help me, O Lord. Let them be ashamed and confounded that seek after my soul; let them be turned backward, and put to confusion, that desire my hurt. Let them be turned back for a reward of their shame that say, Aha, Aha. * * * But I am poor and needy; make haste unto me, O God; thou art my help and my deliverer; O Lord, make no tarrying."

Gettysburg, Pa.

ARTICLE IV.

CONSERVATION IN MATTERS PERTAINING TO THE CHURCH.

BY L. FRANKLIN GRUBER, D.D.

The term *conservation* is an old and honored one. For a number of decades it has been used to express the scientific fact, that the sum of all the various forms of energy, as well as the total mass of matter, in the universe, is apparently a constant quantity. In that specific sense it has, however, been confined virtually to scientific literature. But it has a wider and and more general meaning. And if words in themselves are empty vessels that must be filled with ideas, then this word *conservation* may be said of late years to have received greater fulness than it enjoyed before. A little upward of a decade ago, constructive statesmen of large vision called upon the country to take proper steps to conserve its various natural resources. President Roosevelt accordingly appointed (June 8, 1918) what is known as the *National Conservation Commission* to make an inventory of these resources. The *American Conservation Conference,* composed of eminent men from all parts, discussed the whole problem of conservation of mineral deposits, waterfalls, etc., with great enthusiasm. And well might the country be aroused to the need of such conservation when the ruthless destroyer is so openly at work at the resources that should form part of our national wealth for the future.

The above-mentioned movement toward conservation seems almost to have been prophetic of that still wider application of this term during the Great War. Surely, as a nation we learned to conserve as never before. The amount of waste in our nation's life, both private and public, had been enormous. But by a proper attention to the possibilities of conservation we soon helped to

feed half of Europe, in addition to supplying our own actual needs. Not only in the kitchen and in the workshop, but also on the farm and in the railroad world, and in other spheres of what might be called the public utilities of the land, has conservation become a word to be conjured with. Express Companies and their offices were consolidated to reduce the number of employees and the overhead expenses in general to a minimum. Indeed, co-operation, so as to conserve material resources and both personal and physical energy, is in the air. And while a great amount of needless overlapping of industrial machinery that could be reduced or partially eliminated, still exists, our docile country has learned her lessons in conservation and home economy tolerably well.

What has thus made its telling appeal to the home and to the State, is also beginning to move the Church. She, too, is still far from perfect in her organization to fight the great battle of truth against error, of righteousness against evil. The need of conservation and of greater constructive statesmanship and generalship in the Church, should be apparent to every interested observer. She has great treasures to guard and great problems to solve, if, in her ceaseless warfare, she would win America and the world for Christ.

There are two phases to the subject we are considering, which might be spoken of as the material and the spiritual, both of which we may study with profit.

CONSERVATION ON THE MATERIAL SIDE.

Some years ago, in an address in Binghamton, New York, Dr. Melanchthon Woolsey Stryker, President of Hamilton College and one of the most eminent men in the American Presbyterian Church, was reported to have declared that it would be for the better interests of Protestantism in Central New York to have five hundred churches burned to the ground. It was a very

exaggerated, and perhaps somewhat offensive, form of giving expression to a truth long felt by many people. His statement certainly seems to have some justification from an unfortunate condition in Reformed Protestantism. The disintegrations of that wing of the Church into its multitude of sects and sectlets, has led to a sad state of ecclesiastical competition, at once the subject of criticism on the part of Rome and of derision on the part of the world. And in many cases there is but little better reason for separate existence than some small difference of outward form, oftentimes chiefly in government, and perhaps some almost microscopic difference in doctrine or polity, in most cases non-fundamental. In many a town of half a thousand people, with its sparsely settled surrounding country, there may be found a half dozen or more different Reformed churches, Methodist and Evangelical, Presbyterian and Congregationalist, Baptist and Christian or Disciples, etc., while the people of the town may be predominantly of one or two of these persuasions. Yet all these work to draw the people unto themselves so as to be the better able to eke out their half-dying existence, while the population might be able adequately to support only two or at the most three churches, which should be established upon the basis of the predominating denominational elements.

But, from a Lutheran point of view, perhaps an even sadder picture presents itself where, in towns with populations almost entirely Lutheran, we sometimes find that Methodists, Baptists, Congregationalists, Presbyterian, Episcopalians, and perhaps several of the lesser denominations, are all trying to gain a foothold by proselyting among these Lutherans, especially among the young people, and sometimes even with very questionable methods. Such a field should, in accordance with good practical business methods, be left virtually intact to the great mother church of the Reformation. Some of the denominations in our large centers of population have organized agencies constantly at work, often innocently, but at times perhaps wilfully, undermining the

loyalty and faith of unsuspecting Lutherans, and often with the insidious heresy that one Church is as good as another. Surely, the challenge of Rome and the charge of the world have some foundation in actual fact when such conditions prevail. Rome says that Protestantism is self-destructive in that its various divisions cut one another's throats; and the world looks on and sneeringly says, "Better outside than inside a Church of such dissensions, for who is right and whom can we believe, seeing that the components of Christianity disagree and are at variance and war with one another?" But who can justify the sending of tens of thousands of dollars, by certain denominations, to countries of Europe, especially Norway and Sweden, to convert (?) Lutheran Christians? Surely, that looks like the little girl trying to teach her mother the art of nursing. Of course, it will be contended that ideal religious conditions do not everywhere prevail. And this is unfortunately true; but it is true also within the bounds of those very denominations themselves. And, of course, no one would defend religious conditions among the thousand millions of the non-Christian world! Then why not first endeavor to convert those two-thirds of the world for Christ, before attempting to proselyte from other *Christian* bodies within the pale of *Western* civilization? Surely, the children of this world are wiser in their generation than the children of light! Who ever heard of a house or a kingdom, divided against itself, that succeeded! And in the application of this principle the Church of our blessed Lord is no exception.

While the Lutheran Church is by no means free from the great need of conservation, as we shall see, nor altogether free from guilt, we believe that she has seldom been *grossly* guilty in this respect with reference to the denominations. She indeed strives to keep her people true to their faith; and when any considerable numbers of her faith are so located as to need a church of their own, she strives to follow them with her ministrations. But where the population is non-Lutheran Protestant,

she believes it to be the duty first of some Reformed denomination to minister to them. At least she has not tried in such cases to undo the legitimate work of others; but she rejoices in their every success and blessing. She does not pretend to be the whole Church nor has she ever presumed to unchurch others; but she stands firm in her conviction that she has first claim to her own legitimate children, and hence first right and duty to care for them.

Although the Lutheran Church thus has quite a clean record as to her attitude toward the denominations more properly so called, the records of her various branches are by no means as clean with reference to one another. Here she could with much profit apply the principle of conservation. It is true that the different nationalities of our great Church, scattered throughout the same territory, especially in our large cities—many of whom still need to be ministered to in their native tongues—have necessitated the planting of Lutheran churches of different languages upon the same territory. But even here an outlook into the future is necessary, which has not generally been taken. These churches will in the course of time inevitably have to become at least bilingual, and in most cases altogether English-speaking. They should therefore be so distributed, even while different in language, as not to hamper one another's work when they come to use the same American tongue. And there is hardly a city of any considerable size in which there are not glaring cases where ecclesiastical statesmanship in the selecting of such church sites has not been wanting. But to plant Lutheran churches of the same language, whatever that language may be, right under one another's shadow, simply because of difference of Synods, is not only unbrotherly and unLutheran, but to all outward seeming unChristian. To pretend that this is necessary because some of the people are of Swedish, Norwegian, German, or some other blood, as the case may be, and that therefore they have to be housed by Swedish, Norwegian, German or some other Synod, rather than by a distinctively English Synod, or even by

another Synod doing English work, is to put blood above faith, quite contrary to the teaching of the inspired apostle that in Christ Jesus there is "neither Jew nor Greek", but that all are *one* in Him. There is no such thing as Norwegian-English, Swedish-English, German-English, etc., for as our people become Americanized distinctions of blood should be ignored in the broader unity of the new cosmopolitan race and its one American language. The American race is greater than any of its component nationalities, as America is greater than any of its States; and so the Lutheran Church is greater than any of its Synods. The *faith* should thus ever be conserved, if it be the one true faith. Faith, not blood, substance not form, should be our Church's basis of unity, just as in dealing with spiritual rather than material entities she ever exalts the spiritual above the material, the soul above the body.

In the light of what has thus far been said, it should therefore not be surprising to find a statement like that of Dr. Stryker hailed by some classes with enthusiastic approval and applause. But it all depends upon whose churches should first be burned. One could suppose that the adherents of one denomination might say, "Let the other churches first be destroyed"; and the adherents of other denominations might be supposed to say the same words. And perhaps in some sections, members of several churches might say in unison, "Let the Lutheran Church or churches be burned first". And might there not be Lutherans guilty of the same uncharitable thought toward others? But whatever the guilt involved in such a thought, no one who seriously reflects will deny that there certainly is need of conservation here; for untold amounts of money and energy are next to wasted in such overlappings and competitions of the various denominations, and of churches belonging to the same denomination. It is therefore refreshing to see a rapid development of sentiment against all such unbusinesslike methods in the Church. Already there is a

growing tendency to consolidate churches rather than to multiply centers. Within the Methodist, Presbyterian, and other denominations, consolidations are of frequent occurrence. And within our own denomination such consolidations are by no means rare. Moreover, one of the principles of the *Interchurch World Movement* is to help to avoid all duplication of energy, so far as possible, in the future, both at home and abroad. A survey of the home fields, as well as one of the foreign fields, is being arranged for and conducted, so as to enable the whole of co-operative Protestantism to do the most for the world's evangelization with a minimum expenditure of money and energy. And although the Lutheran Church is not as such *organically* in this great co-operative movement, we must surely look with favor upon such an application of business principles to the business of the Kingdom. There is a cry of a shortage in the ranks of the Christian ministry in almost every branch of the Church—a shortage that is rapidly tending to become even more pronounced—as there is a cry for more and more money in these times of costly merchandise or of a cheaper dollar. And much of the ministerial shortage, as well as of financial shortage, can and will undoubtedly be overcome by a proper application of the principles of conservation referred to above. Surely, when the cry of the non-Christian world, still consisting of two-thirds of the human race, is louder and more compelling than ever before, the denominations in the home lands should not duplicate one another's efforts among a population which surely in many sections is adequately supplied with the opportunities for obtaining the bread of life, and is therefore wholly without excuse. The slogan of the Church should more and more become, "The Gospel of salvation for *all* people". The apostles would have loved to tarry in *Jerusalem,* had not Providence overruled that they should go *elsewhere;* and their going elsewhere, as a result even of persecution, meant Europe, and later on America, for Christ. So the Church of this twentieth century must also put greater

stress upon the bringing of the Gospel to those who have *not yet learned to know* the true God. And it need hardly be added that with the mixture of the various races of the world, it must become apparent that unless the present Christian nations Christianize the non-Christian world, it will gradually paganize Western civilization.

But, speaking of our own Church more specifically, not only on the part of the various Synods in their relations to one another is conservation necessary, but also on the part of the individual Synods with reference to themselves and the Church's *greater* interests. A Synod should do all it legitimately can do to grow larger and stronger and to conserve itself and its interests, and to that end concentration of its efforts and resources is essential. But surely no Synod should so concentrate itself upon any favored spot as to neglect other places within its bounds that may be equally important. And this is always worth considering where there is a duplication of missionary efforts as the result of the *overlapping of Synods*. Here unnecessary multiplication of centers of operation tends to cripple already established work. And, of course, the stronger a congregation is the more it can accomplish both at home and abroad, because overhead local expenses are relatively reduced with increase in membership. Of this fact there are abundant illustrations in some of our more representative churches, especially in large cities. This is in line with good modern business methods. It insures better local equipment, as well as greater relative ability for the interests of the Church at large. And, as already intimated, there are interests that are greater than the interests of any one Synod, even as the Lutheran Church is greater than any Synod. Not to look beyond its own horizon is to become narrow in vision, while to look with a larger outlook beyond its own bounds not only enlarges and broadens its general vision but also makes possible a clearer vision at home. It has been well said, "The light that shines farthest shines brightest nearer home".

There is that scattereth and still increaseth. The great problem of how to care for out *whole* scattered polyglot Lutheran population in this great American camping-ground of the nations, and the still *greater* problem of our Church's responsibility for the evangelization of the multitudinous millions of the benighted *non-Christian* nations, need solution in terms of greater potential than those of a mere local organization. While the life or status of the Church is in a sense dependent upon that of its Synods, it is also conversely true that the life and condition of the Synods are dependent upon the great throbbing pulse-beats of the greater life and status of the whole Church. Therefore the conservation of the Synod for the future is largely dependent upon the Synod's co-operation in the propagation and strengthening of the greater work of the *whole* Church, especially so along home and foreign missionary lines.

Then, too, the attitude of some Synods (or general bodies) toward others in refusing to transfer members to any churches but those belonging to their own bodies, is clean contrary to true conservation. To refuse to transfer members to another Synod, when requested, especially when one's own Synod has no congregation in or near the place, is to open the door for such members to go into some other denomination or sect, or even into the world. Here to try to save a member to the Synod is to lose him for the Lutheran Church to a sect or to the world. We could recite many concrete cases if time and space permitted. Then, too, to try to hold members in the congregation just as long as possible only to get their little contributions, after they have found a permanent home in another city or state, is the very opposite of conservation. When it is impossible for such to attend the services in their erstwhile home congregations, such action is the surest way to wean them away from the Church of their first love, or often from Christianity altogether. To make the excuse that these can simply attend some Lutheran Church there while still retaining their former membership, is, to say the least,

selfish, and surely destructive to such members' religious interests and therefore to the interests of the Church. And yet what city pastor has not come across many such cases? Indeed, a great percentage of our practically unchurched Lutherans excuse themselves by saying that they still retain their membership in the congregation of some other city, town, or country district. And then trusting in such straw-connection, which often does not have even any real existence in fact, they are lulled to a self-satisfying sleep whose constant dream is that they are members of a church, and therefore of the Kingdom, and somehow all right with the Lord both in life and in death. In some sections of our country such are spoken of as grave-yard members, because when they die they look to that church by a Christian burial to give them a viaticum for heaven and to open its adjoining free-for-all grave-yard for the body's final resting place. No, it is every pastor's duty, like a good shepherd, to follow those members of his flock that move elsewhere and to help to lead them to new pastures green. He should not only encourage them at once to seek out a church of their own faith—own Synod, if possible—and to become active there, but he should notify the pastor of the church nearest them of their removal thither so as to have him call upon them and welcome them into his church and among his people. A systematic plan to this end might with much profit, in the interests of religious and ecclesiastical conservation, be adopted by the various Synods, and with mutual co-operation by the general bodies, and ultimately by the Church as a whole.

But we must not overlook the need of conservation in its special application to the laborers of the Church, the ministry and the laity. In order to render service or do aggressive work the Church must have servants or workers. Rightly to conserve our Church and her manifold interests she must have and develop *conservers*. But we have no space to set forth plans how best to recruit the Gospel ministry and to develop our laity, except simply to point out this imperative need, if we

would conserve and propagate our glorious Church. To help every layman and laywoman to realize his or her share of this responsibility and to do their part in this great work, and to get the ministry to see the untold latent energy and possibilities in an active laity and to transmute this potential energy into mighty kinetic energy which is its equivalent, is to take a long step toward that conservation upon which not only the future of our Church depends, but under God even the future of His very Kingdom among men and the victory of righteousness and truth against unrighteousness and error. The Church should not only with great wisdom and tact choose out from among its young men such as might have the appropriate qualifications for the Gospel ministry, but it should implore the great Head of the Church so to direct their minds and hearts as to become laborers in the vineyard. To pray the Lord of the harvest that He would send forth laborers into His harvest, is in accordance with the Savior's express direction. But, surely, it is not necessary to add that, while there is a *proper* method of recruiting the ministry, there is also an *improper* method. Young men should be intelligently directed, but they should not be coerced or urged overmuch against their wills. On this point oftentimes fond parents, with the co-operation of well-meaning pastors, undoubtedly err, and the result often is a sad misfit in the high office to which men have been led against their will. Thus often a good business man is spoiled to make an unfitted and therefore unhappy or unsatisfied minister. We are reminded of an old seller of patent medicines some years ago, whose brother was a highly respected and successful minister of the Gospel. As sons of a learned and capable pastor, they were both meant by the parents to be consecrated to the work of the Gospel ministry. The parents' fondest dreams were realized in the one son; but the other son, after completing a part of his preparation, left school and manfully faced the issues of life thus set before him. And when considerably past middle life, he used to say

that he too had "been cut out for a preacher", but that "the devil stole the pattern". Sacrilegious as the words may seem, there was a frankness about his statement, and a principle underlying it, that were not wholly without some lesson. It was most assuredly better in his case never to have entered the holy office than to have entered it unsuited, unsatisfied, and perhaps sooner or later to leave it for secular work, to the astonishment of the Church and the reproach of the world. Surely, if it be true that "He also serves who only stands and waits", as Milton, deprived of his sight, could trustfully sing, then it is also true that a young man can serve his Lord in a real sense even in a secular calling and as a consecrated layman, if he feels that he has no divine call to the ministry or that he lacks certain necessary qualifications of head and heart. And this psychological fact both parents and pastors must not ignore. The Lord will always have His witnessess, and the Church must act with *much wisdom* in this important work of religious conservation.

There is another phase to the conservation of the individual in the Church, especially the individual pastor and professor. Our Church has often made the mistake of overworking, I had almost said abusing or wasting the powers of, some of its men, especially its ablest. Witness the case of the sainted Dr. Krauth, with his double professorship, literary activity, both private and editorial, defensive and offensive polemicism against the attacks from without, as well as against some from within, activity in constructive Church statesmanship and executive headship, and other more general duties, followed by what to many might have seemed an untimely death. What even greater and more permanent literary monuments he might have left to his Church and to the world if he had been less hampered by a multiplicity of duties, many of which might have been performed by others, both to their own development and to the discovery by the Church of perhaps otherwise unknown giant abilities, and consequently greater ultimate

good to the Church! Thus might we speak of other past, and perhaps even present, leaders in our great Church. It is not as if such men were not qualified to do all these things, especially if taken in their turn, but that their accumulated responsibility became too great to enable them to render other even more permanent service along literary and other lines, while other men might have been entrusted with parts of these responsibilities and thus have developed into greater usefulness than was otherwise even discovered. Indeed, only too often had great ability to be discovered to our Church by eminent individuals and worthy agencies not of our communion, simply because it had been overlooked by ourselves in focusing our eyes rather too steadily upon a few favorite leaders. Here, too, "Full many a flower is born to blush unseen and waste its sweetness on the desert air." May the above not be partially true of such eminent men as Hilprecht and Pick?

As some one has perhaps not altogether untruthfully said, it seems, when men of more than ordinary ability are discovered, that at first efforts were even made to keep them in the background or in obscurity. And this is what might, of course, be expected in the *political* world. But when once such men have made themselves felt, by the sheer force of their own initiative and momentum, so that their place can no longer be disputed, they are often so burdened with duties, that it may almost seem to the disinterested outside world like some form of hero worship. Is it not true that the American Lutheran Church is guilty of leaving the impression upon the non-Lutheran theological world that she has had only about one great American scholar and theologian of first rank, namely, Dr. Charles Porterfield Krauth; while Mann, the Schaeffers, and others, not to speak of men like the eminent Dr. Walther and many others in other bodies, are hardly heard of outside our own Church? It is like having a few men do all the work on all the committees without associating with

them others perhaps younger in years and experience, for exercise and training.

The Church should learn well her lesson, that "there are diversities of gifts, but the same Spirit", and that "to each one is given the manifestation of the Spirit to profit withal". To one is given "the word of wisdom; and to another the word of knowledge according to the same Spirit". Indeed, that whole twelfth chapter of Paul's First Epistle to the Corinthians bears upon this part of our subject and is full of instruction to the Church even in this twentieth century. The Church must not expect all God's gifts to be of one kind or to be centered in one or a few individuals, nor must men of different gifts disparage one another's talents and work. The pastor, the professor, the secretary of a distinctive ecclesiastical activity, or the missionary upon the home or foreign field, must not look upon his own work as alone of significance, nor must he lightly regard the work in other churchly spheres of activity. But all should rejoice in any real contribution of every other worker in the Kingdom, whatever the nature of that contribution may be. And thus in the united service of all God's servants, to which each one has contributed his peculiar part, the Lord will be glorified and every detail of His Kingdom receive its requisite attention. All should feel that it is not what each individual can do *alone*, but what all can do *working together* according to their *different* talents, however *different* may be their methods of work or relatively important their various contributions to the great cause of the Lord. It is God's method in the kingdom of nature to operate through a *variety* of secondary causes, from the relatively most insignificant to those of cosmic importance, from electron to star And yet all these various agencies of operation are made to work together with ineffable harmony for the conduct of the universal whole. Well nigh infinite variety down to infinitesimal details is thus bound together into a well nigh infinite cosmic unity as the glorious workmanship of the one infinite God. And

what is true of God's *modus operandi* in the kingdom of nature is unmistakably meant to be true also in the kingdom of grace, as is so beautifully set forth in the chapter from St. Paul's Epistle already cited. And the more our wills, which are ours only to make them His, are fitted into God's method of operation in the Kingdom, the sooner and the more in its fulness will that Kingdom come.

Another need of conservation we would note is in the ramified machinery of the Church; and we speak of this as the last point on the material side of conservation, because it pertains to the local congregation, the Synod, and the general body. In the local congregation, organizations, clubs, public gatherings of various kinds, etc., not to speak of various devices to raise money for the congregation, are multiplying so fast that they require so much of the pastor's time, as well as that of a select band of lay workers, that he is just in that far prevented from developing the more important spiritual and other interests of the congregation, and from acquiring great pulpit power and recognized standing among the spiritual and intellectual leaders in his community and beyond its bounds. There is a legitimate place for these things, a normal number of such organizations, but the tendency is toward such a multiplication of them as not only to be devitalizing to the energies of the pastor, but even to be self-destructive to the more common and greater interests of the Church. Every church needs an organization for its married women, another for its married men, and probably two for its young people—one for those of maturer years and another for the younger element down to the age of confirmation. An organization, preferably of a missionary nature, for those below confirmation is also of great value in every congregation. These may indeed be differently named and distributed, but unnecessarily to multiply their number has a tendency to dissipate or destroy instead of to conserve. But, to be sure, the size of a congregation must to a certain extent govern their number. And as

to Synods, all agree that all synodical bodies that cover any considerable territory should be divided into Conferences which should have their own meetings in addition to that of the Synod as a whole. But here, too, conservation demands that these meetings be not too numerous. There are differences of opinion as to the number, but where the distances are great a happy compromise is, one meeting of Synod and one of Conference per year, the two at different times, say spring and fall respectively. Nor should these meetings be so long as to weary the delegates and compel busy laymen to leave before their close, nor too short to enable the body to do effective work. The amount of work to be done must, of course, determine; but this must not be so dragged out as simply to fulfill some sentimental *time* requirement. Time here, as elsewhere, is precious, and all time unnecessarily spent in such meetings is that much time lost for the local congregations. And to determine this amount we must multiply that time by the number of congregations represented or delegates in attendance. Here to conserve time is to conserve potential for work in saving souls. To this end we believe that, unless absolutely necessary, meetings continued over a Sunday, during which a number of churches would have to be without their pastors, by no means tend to conserve the Church and her higher interests. It is true that the local congregations where such meetings are held, receive some benefit; but this is much more than counterbalanced by the loss to a great number of churches, and therefore to a vastly greater number of people. But to set forth all the *pros* and *cons* of this question is not our purpose. The same arguments may be applied to the various Church organizations—Luther League, Missionary Societies, etc. Attending conventions is indeed very pleasant and profitable; but conventions may be so multiplied as to weary and react, and then their very purpose is defeated. At any rate, the possibility of developing what might be called *conventionitis* should be avoided.

II. CONSERVATION ON THE SPIRITUAL SIDE

There is need of conservation not only on the material and temporal side of the Church, but also on the side of the spiritual and abiding or unchanging. Nay, in this age of doubt and shifting creeds, and amid a growing worldliness and the tendency even on the part of the Church itself to secularize things sacred, conservation is of supreme importance. The sanctity of things sacred must be conserved by the Church against secularization by contact with the world; and the unchanging and abiding truth must be conserved against destructive criticism and against the insidious so-called new theology that stalks abroad like a veritable angel of light to lead astray the unwary and unsuspecting. To develop this part of the subject as it *should* be developed, must necessarily lie beyond the limits of this article, as it would practically mean a polemic against the new theology and an apologetic of truth against error and religious counterfeits and of the Scriptures themselves against the destructive criticism. But a few words may be said upon this subject in both its ecclesiastical and its theological aspects.

I. ITS ECCLESIASTICAL ASPECT

What should be the attitude of the Church toward the world? Should it, or should it not, so adapt itself to the world's ways as to secularize the sacred? Some worldly-wise sages have said, and not without *some* element of truth, that all things secular are, or should be, sacred, and that all things sacred must also be secular. Their idea is to have things sacred so sanctify things secular by their association or contact as to elevate them, so that the line of demarcation between the sacred and the secular would practically disappear, their difference being no longer one in kind but one in degree only. It is a beautiful ideal set before us, but it is philosophic rather than Christian or Scriptural. In its application it has already

so secularized a good part of the Church as hardly to distinguish it in some respects from a merely secular organization or humanitarian agency, while instead of sanctifying the secular it appears to have made it, if possible, even more worldly, because of its retreat or reaction from the Church in the latter's nearer approach to it. No, St. Paul says, "Be not fashioned according to this world: but be ye transformed by the renewing of your mind, that ye may prove what is the good and acceptable and perfect will of God" (Rom. 12:2). And again he says, "Far be it from me to glory, save in the cross of our Lord Jesus Christ, through whom the world hath been crucified unto me, and I unto the world" (Gal. 6:14). So St. James gives as one of the elements of pure religion, "to keep oneself unspotted from the world" (James 1:27). And again he reminds the worldly-minded that "the friendship of the world is enmity with God", and that "whosoever therefore would be a friend of the world maketh himself an enemy of God" (4:4). In a similar strain St. John says, "If any man love the world, the love of the Father is not in him" (1 John 2:15). Moreover, the Lord Himself repeatedly warned His disciples in a similar manner, as, for example, "If the world hateth you, ye know that it hath hated me before it hated you. If ye were of the world, the world would love its own: but because ye are not of the world, but I chose you out of the world, therefore the world hateth you" (John 15:18-19). Among other similar emphatic statements are the following: "In the world ye have tribulation: but be of good cheer; I have overcome the world" (John 16:33); "I pray not for the world, but for those whom thou hast given me; for they are thine" (John 17:9); "The world hated them, because they are not of the world, even as I am not of the world. I pray not that thou shouldest take them from the world, but that thou shouldst keep them from evil. They are not of the world even as I am not of the world" (John 17:14-16). These passages afford sufficient proof that the Church should rather keep aloof from the world than

too freely mingle with it and its ways, and that she should lift the world up to herself, rather than stoop down to the world. The latter method, instead of making the world more reverent or churchly, surely makes the Church more irreverent and worldly. Here, then, conservation of the sacred and churchly is necessary if the Church would retain its true divinely-appointed position as the salt and saving agency of the world, and therefore as the supreme power for good. But, surely, "if the salt have lost its savor, wherewith shall it be salted?" (Matt. 5:13).

What shall we say of the adoption of the world's ways by the Church in the conduct of her sacred affairs? What sanction of Scripture or even of common sense then has the Church to strive to be as near like the world as possible only so as not to become entirely identical with it? How about the mere club spirit of part of the modern Church? And how about the sanctimonious subterfuges on the part of the modern Church to raise money by indirect commercial methods, not to speake of questionable chance and other methods, on the plea that it is for a good cause? Just as if the end justified the means! The Savior did not seem to think so, when, both near the beginning and near the end of His ministry, He drove the buyers and sellers and money changers from the Temple of God, although their plea was every whit as strong and legitimate as that of modern Church people, in the fact that part of the receipts went into the Temple treasury and that the very privilege of the ground on which they did their trading was a rental through the priests, partly for personal and partly for Temple gains. No, the Lord's method is to lay by on the first day of the week, according to the blessings received, to give *directly* to His cause, not by some roundabout method whereby the giver gets something himself, often a plate of ice cream or an oyster stew, while the Lord gets what is left—which often is little enough. Indeed, our gifts to the Lord should not be only the scraps that we may not want or need ourselves, a mere *collection,* but they

should amount to an *offering*—a sacrifice. And it is the Church's duty to conserve the method that has the Lord's own sanction, as against the method of the world, which is to give only to get and to make the getting the reason for the giving.

Then, also, whenever principle and truth are involved, instead of the children of light pretending to do as the world does so as not to offend the world, nay rather for the excuse of winning the world, they should not only be true to their better convictions but also consistent. Nor will the world credit them for so doing, but it will rather look upon such inconsistency with scorn. To desecrate God's consecrated house of worship by turning it into a club house (we had almost said a smoking house), a dining room or a concert hall, a moving picture show or a theater, on the plea that thus can the world be drawn into the Church, and even made to support it, is not only not conserving true churchliness and the sacredness of God's house, but it is inconsistent. And it fails not only in the end it sets before it, but it is also a sure sign that such church has lost true evangelic power and is spiritually bankrupt. To conduct a Sunday School picnic on the Lord's Day, or any other secularization and desecration of that Day, because it conveniences the Church people, is an offense to even the worldly-minded. And to convert the Sunday pulpit into a mere lecture platform or an attractive entertainment stage, simply because nowadays people want it so, is to yield the Church's very throne for the wielding of evangelic power to the subtle enemies of at least revealed truth. No, these things must be conserved if the Church's saving mission is to be fulfilled and the Kingdom's coming with power is to be hastened.

II. ITS THEOLOGICAL ASPECT

We shall now pass from the Church's proper attitude toward secular things, as deduced from Scripture, to that of the Church's position as to doctrine. And on this

point we must more especially have regard to our own Church. Here, surely, conservation is of supreme importance if the Church is to prevail in her battle for truth against error. This is an age of *isms* and *schisms*. The disintegration of Reformed Protestantism is still going on, the chief cause of it being to give new and different expression to the accident, the form, the external; but the essence of the faith seems to be regarded by growing numbers as of but minor importance. This Babel of sects and *isms* has caused many people to ask in confusion, "Where is the true Church, seeing there are so many"? Multitudes of our own faith, reared in the mother Church of Protestantism in the *Old* World, knowing little of this sectarianism of the *New* with its proselyting spirit, are easily drawn aside into strange folds, or in despair turn a deaf ear to the voice of their own shepherds because of the Babel of the voices of others. Moreover, in minimizing the essentials of truth and magnifying the non-essentials of form and uniformity, these sects have given birth to gross errors in doctrine in their admixture of error with truth, so that only the initiated can tell where truth ends and error begins. Shall the Lutheran Church then yield in her attitude toward error simply to keep in the favor of errorists? Shall she, or shall she not, conserve the truth once delivered to the saints and sealed with the blood of martyrs, every formulation or formula of which marks a triumph in the upward progress of historic Christianity? While the good Lord no doubt saves multitudes in spite of their error, is that a reason for allowing truth to be disregarded and trampled under foot, as if it made no difference what one believes, as is indeed often asserted by certain sectarian propagandists?

Our answer to the above must be an emphatic negative. It is the duty of our Church, which once brought forth the truth anew from beneath the accumulated rubbish of centuries, to conserve that truth and to hand it down to succeeding generations in all its pristine purity. She must be true to the *faith* by proving faith-

ful to the *truth*. Many of the sects have drifted so far from the historic faith that they might well say, from their point of view, "It makes no difference what one believes only so that he lives right", as if the letter of the *commandments* exhausted the whole plan of salvation. That surely would be an attempt to *grow* into heaven by one's own efforts, as a prominent educator used to say, rather than to enter there through the merits of Christ according to the *divine* plan of salvation. The Unitarian in looking upon our Savior's perfect humanity and disregarding or explaining away His equally true divinity, has not only lost the chief element of hope and comfort that should be His through that divine nature alone, but he has taken all meaning not only out of Christ's atoning death but also out of all the Old Testament phophecies, types, and sacrifices. The key to the mysteries of life and history here, and to life hereafter, would thus be thrown away, while the very purpose of Revelation would be defeated and its ultimate meaning would be lost. The Universalist in looking upon divine mercy alone, minimizes punishment hereafter, or even denies its reality, and thus belittles the greatness of sin and in effect sets aside the great central doctrine of the atonement. The Savior's merits are thus of little need or value, and the ultimate upshot of such teaching is virtual Unitarianism. So of the merely ethical tendencies of a growing element in the Church of Christ. No wonder that a wave of practical Unitarianism is sweeping over the Christian world. The so-called Christian Scientist in denying the reality of sin, sickness and death, as the result of a vague and self-contradictory idealism, which with its subtle errors is but little understood by even its most intelligent exponents, thus removes all need of atonement and hence of an atoning Savior. This fact is the key to the generally misunderstood optimism of its adherents, who in all consistency can have no *reason* to fret over only apparent or unreal human ills, whether they affect others or themselves. And in their misinterpretation or misconception of the Scriptural teaching of

the infinitude of God, its exponents really include themselves in an idealistic pantheism that minimizes all individuality here and totally blots it out in a fuller pantheistic reabsorption in the great hereafter. They have thus denied the fundamental elements of Christian theism, with the Jesus Christ of history and His most essential teachings altogether left out, and have set up a subtle pantheism that cannot stand the test of either science or philosophy. In reality, the title that would match this consummate counterfeit, which might be a masterpiece of the archenemy of mankind himself, should be Unchristian Nescience, as it is neither Christian nor scientific.

It is becoming more and more apparent that it is largely to the Lutheran Church to which American Christianity must look, and is indeed already beginning to look, as the great bulwark of truth against open and more subtle and insidious onslaughts of error. She is the Church of the *Conservative* Reformation in contradistinction from the Reformed Churches of the more radical Reformation. Her revolt was against the dead formalism and traditionalism of Rome with its inevitable tendency toward stagnation, and it was she that conserved the truth against a lifeless crystallization. But it is no less her duty to conserve that same truth against the disintegrating and destructive tendency of other parts of what choose to call themselves Protestants. Reformation, not revolution, is the proper characterization of the great historic movement led by her, while rather revolution than Reformation is the proper characterization of the great movement which gave birth to Reformed Protestantism. The Lutheran Church set the truth in motion anew after its long slumber of centuries, while a good part of Reformed Protestantism has endeavored to break with the old unchanging truth and to start new truth on its careering through the centuries. It is therefore ours to conserve the old that is tried and true, not only against Romish error but also against the new whose chief merit is that it is new. It is indeed in-

cumbent upon our Church to prove all things; but she must not fail to hold fast that which is good. Ours is the Church of the *Reformation,* the Reformation that reformed, but did not break with the old Church Catholic; and she also conserved the truth against the radical tendency of fanaticism and iconoclasm. Let the American Lutheran Church then prove true to her history by proving faithful in her unmistakable mission also during this twentieth century, as the chief conservator of the unchanging truth of the unchangeable God.

St. Paul, Minnesota.

ARTICLE V.

THE WAYS OF THE CRITICS.

A SHARP CONTRAST BETWEEN THE LIBERALS AND THE CONSERVATIVES.

By PROFESSOR LEANDER S. KEYSER, D.D.

A study of a number of recent books on the so-called "liberal" side of the problem of Biblical criticism brings out some strikingly characteristic "ways of the critics". The thing that constantly amazes us is the *aplomb* of the liberalistic writers, their utter presumption of being in possession of the whole truth, with apparently no knowledge of the masterly works published on the evangelical side. To read only the liberalists, you would never know that such evangelical scholars as Henstenberg, Keil, Moeller, Orr, Cave, Robertson, Bissell, Green, Bartlett, Redpath, Wiener, Warfield, Wilson, and scores of others had ever existed on this mundane sphere.

One of these recent books (1918) is Dr. W. E. Hopkins' "The History of Religion". The author seems to deal fairly and historically with the ethnic religions, but when he comes to the Hebrew religion, he loses his sagacity, and warps and twists the history in accordance with the theory of evolution, of which he is a proponent. No matter what the Bible says, he knows better than that revered old Book. He merely echoes the views of the Graf-Kuenen-Wellhausen-Cheyne-Driver school, without so much as stopping to consider whether its teachings are correct or not. Statement upon statement is made with a cock-sureness that would be amusing, if it were not so vital in its influence on the destiny of immortal souls. Dr. Hopkins' treatment of Christianity is so inadequate and one-sided, so lacking in the spiritual and uplifting element, that, if it were a correct repre-

sentation, our holy religion would not be worth holding and contending for. If Christianity is what he makes it out to be, we for one would be willing to renounce it as absurd. Apparently, however, the author is not acquainted with any historians save those of the latitudinarian order. Yet his work is intended for a text-book in our American colleges and universities.

Another book of the same sort is Professor Albert C. Knudson's "The Religious Teaching of the Old Testament". In this work the critical assumptions are all taken for granted. Says a competent critic of the book: "The long controversy about the Pentateuch has now reached a stage at which it is no longer possible for any writer who claims to be up to date simply to put before his public the exploded conclusions of the Astruc-Kuenen-Wellhausen school as the last word of scholarship". Yet that is precisely what Knudson has done. His work was published in 1918. Was he not aware of the publication of the International Standard Bible Encyclopedia, with its array of profound scholars on the conservative side? If he was, he gives no signs. If he was not, what is to be said of his "scholarship"?

Here comes another book copyrighted in 1919: "How the Bible Grew", by Frank Grant Lewis, issued by the University of Chicago Press. The very phrasing of the title gives a clue to the character of the book. The Bible "grew", was evolved; it was not God-breathed, divinely given and inspired! We quote with endorsement from a review of this book in "Bibliotheca Sacra"; "This volume is devoted from beginning to end to popularizing the documentary theories of the Wellhausen school as applied to the old Testament, and of the moderately radical critics of the New Testament. It gives no indication of the writer's familiarity with the more recent discussions relating to the authorship of the Pentateuch, or of the most recent conclusions concerning the date of the writings of the New Testament books. There is scarcely a single reference to a conservative

author. The lay reader will, therefore, find it a blind guide to the real truth".

Another book, though printed in 1914, has just come into our hands. It is Dr. J. Paterson Smyth's "The Bible in the Making, in the Light of Modern Research". There are many good things in this work. The author tries to uphold the doctrine of divine inspiration, and seems to think that he has succeeded. But a careful reading uncovers the fact that he trains in the Driver school of critics. With him the Bible is largely made up of tradition, folklore, legend and Hebraic "ideas". How can he correlate this view with any doctrine of divine inspiration that is worth holding? Many fine recent writers have proved this position to be untenable. But note, there is no evidence in the book that the author is even aware of any of many stalwart works in favor of the conservative position that have been issued in recent years. With the utmost cock-sureness the critical views are accepted and propagated as settled once for all. One is almost tempted to say that the "advanced" critics are becoming ultra-conservatives and extreme traditionalists.

One of the strangest paradoxes about the more moderate critics is their conception of divine inspiration. They insist that they have the true idea of divine inspiration and the correct evaluation of the Holy Scriptures, and that to them it is a much more precious book because of their critical conclusions; and yet, at the same time, they speak of the Bible as being made up of legends, myths and folklore, the conceptions of very primitive people, crude and mistaken in many ways, with actual contradictions here and there in the records. Is that an adequate and satisfactory conception of divine inspiration? Is it an inspiration that is worth while and that makes the Bible a reliable book in its religious teaching? Is it not too near the pantheistic idea of divine inspiration—that is, that everything that happens is inspired because everything is the evolution of God in the universe? According to this conception, even error

and sin are to be attributed to the ultimate source of being. Moral distinctions fade out to the vanishing point. "Everything that is is right", according to the pantheistic world-view. Are not the modern exponents of evolution too much given to this conception? Hence they can get divine inspiration out of the errors and sins of primitive people. We are willing to believe, as the Bible teaches, that God can "bring good out of evil and make the wrath of man to praise Him"; but that is something totally different from a special divine inspiration on which men can rely for salvation both in time and in eternity.

A fatal difficulty with the radical criticism is that its logical outcome is rationalism pure and simple. If the Bible is partly inspired and partly uninspired, how are we to know which are the inspired portions and which are not? Each man must decide for himself. That makes human reason the final arbiter. What appeals to reason is called inspired; what is not according to reason is not inspired. If that is not rationalism, what is rationalism? Now, when we consider the achievements of unaided human reason historically, have we much encouragement to put confidence in its processes? The pagan nations of the earth have had reason to guide them all through their history in the absence of special revelation. What has been the result? Paganism in all its forms, from animism to pantheistic Hinduism and pessimistic and atheistic Buddhism. The ancient philosophers had reason to guide them, but even the best of them—Plato and Aristotle—thought that matter was eternal and that God was not the real creator; while Democritus, Epicurus and Lucretius held to the materialistic world-view. How much agreement is there today among the apostles of pure reason? We have, among many other world-views materialistic monism (Haeckel and Leuba), idealism, positivism, pantheism, vitalism, "creative evolution" (whatever that means), and pluralism, not to mention a dozen more conflicting philosophies. Do all these fundamental divergences beget much

confidence in mere human reason as a trustworthy guide? Yet the dissecting critics would make reason rather than the Bible the final court of appeal. Even among them there is much difference of opinion as to which parts of the Bible are inspired and which are not inspired. On the ground of mere human judgment you never can arrive at a consensus among even a half dozen speculatists. No; the view of the critics respecting divine inspiration is illogical and inadequate. Let them spend half their time and effort in trying to reconcile *apparent* discrepancies in the Bible, instead of exploiting them, and they will readily find that its teaching from beginning to end is a wonderful unity.

Having pointed out "the ways of the critics" of the reducing school, namely, that they simply ignore the works of conservative scholars, or keep themselves blindly uninformed regarding them, it is a pleasure to turn to a Biblical investigator of a different ilk. We refer to the Rev. J. S. Griffiths and his book, "The Problem of Deuteronomy", which we have read with much satisfaction. It was published in 1911, and won the Bishop Jeune Memorial Prize for the best essay on "The Historical Truth and Divine Authority of the Book of Deuteronomy". The fact that it won the prize in a contest with other competitors is worthy of note, and gives the reader confidence to begin with. We have a special purpose in calling attention to the date of its publication—1911. That was before the radical books previously mentioned were issued—Smyth's in 1914, Hopkins' in 1918, Knudson's in 1918, and Lewis' in 1919. Do these works make any reference to Griffiths' masterly treatment of Deuteronomy? They do not. They seem to be blissfully unconscious that so complete a refutation of their central position was ever given to the world. Now we maintain that such treatment of opponents is unfair and unethical. No man who writes merely on one side of the Biblical question has a right to speak of "the assured results of scholarship", when such a work as that of Mr. Griffiths is accessible.

And what is the "way" of this scholar? The precise opposite of the self-pluming critics. He takes nothing for granted. His aim is to prove every position by the soundest rational process that he is capable of commanding. He makes no assertions that he does not try to establish by sound argument and by appeal to facts. Moreover, he does not ignore his opponents, but mentions many of them by name, quotes from their works, giving the titles and pages, and then demolishes their conclusions. To our mind, he does his work handsomely and thoroughly, not by dogmatic asseveration, but by sound argument. We believe we can do no better service than to indicate "the way" of this scholar by making a number of quotations from his work, showing how acutely he reasons.

Our author holds that Deuteronomy is "the pivot of the Pentateuchal criticism" (page 9), and quotes Graf, Dillman, Wellhausen, Kittel, Westphal and Addis in support of the assertion. Note that, on the very page of his discussion proper, he mentions a list of opposing liberal critics. How different his method from that of most of the liberals! On pages 11-13 he argues for the Mosaic authorship of Deuteronomy. This he does against the critics, who say that little or none of it is of Mosaic origin, and fix the date of its composition at about 620 B. C. Dr. Driver speaks of "an ancient traditional basis" and "an independent source, oral or written". "As if oral tradition and tradition reduced to writing," exclaims our author, "were not two things as far apart as heaven and earth!" Dr. Driver suggests that the author of Deuteronomy may have "derived his authority from more than one source; his secondary authority being sometimes popular tradition, sometimes, perhaps, his own imagination". On this point our author reasons as follows: "These scholars seem to forget that the 'value of tradition depends absolutely on the date at which it ceased to be oral by becoming fixed in writing. If recorded at first hand, or nearly so, it may have all the authority of contemporaneous history. But as genera-

tions come and go, and the events recede into the dim past, that which is handed down simply by word of mouth soon degenerates, and, parting with the reality of life, rapidly vanishes into the misty air of myth and fable. After the lapse of a few generations, oral tradition loses all pretence of simple truth' (quoted from Sir W. Muir's "Authorship of Deuteronomy"). "Meinhold (himself an 'advanced' critic) admits that if, on the grounds of literary criticism, Deuteronomy is to be dated at 620 B. C., no credibility can be attached to its historical statements. Besides, if the critical theory is right, the statements made in Deut. 1:1,5, 29:1, 31:9, 24-27, must be false. And if the book is not to be believed when it distinctly affirms its Mosaic origin, on what grounds are we to accept its assertions on other points?" The first passages cited above are (verse 1): "These are the words which Moses spake unto all Israel beyond the Jordan in the wilderness", etc.; (verse 5): "Beyond the Jordan, in the land of Moab, began Moses to declare this law, saying", etc. If this is not reliable history, why should other parts of the book be regarded as reliable? That is Mr. Griffiths' argument. Then he continues:

"Again, if Deuteronomy is, as the 'advanced' critics claim, 'a protest of the prophetic party of the seventh century B .C. against the connection of unspiritual and heathen elements with the worship of Yahweh', issued in the name of Moses by 'men who thought the time ripe for reform and had intelligently planned the way in which this was to be effected', it is not easy to accept it as a divinely authorized code of laws. * * But Deuteronomy speaks with an accent of *authority:* it lays down certain laws which were to be strictly observed by the Jewish people; and the authority which it claims is the authority of Moses as the 'man of God', divinely commissioned to legislate for Israel. It was on this ground—that it was the genuine word of Moses—that its authority was recognized, and its enactments obeyed by Josiah and his subjects. But if the book itself and most of the laws it contains were unknown to Moses, its

claim falls to the ground. It is as certain as anything can be that, if King Josiah and his people had held the 'critical' view of the origin of Deuteronomy, they would never have accepted the book as divine".

And yet the moderate critics make the claim that Deuteronomy was divinely inspired! What kind of divine inspiration would that be? It would be as poor for inspiration as the reasoning of the rationalists is for logic.

We must pass over a large part of Mr. Griffiths' book (though every page is worthy of careful perusal), and come to his analysis of the critical hypothesis that Deuteronomy was imposed upon the people of Israel as a reform document many centuries after Moses. We drop down on page 97 at Chapter V, "The Critical Theory: Its Difficulties". Says our author: "If Deuteronomy is not Mosaic, when and by whom was it composed? Modern critics cannot agree on an answer; and their lack of agreement on a point so vital undoubtedly tells heavily against the cause they represent. Two solutions are suggested". In a footnote a number of other theories are named, showing how much divergence of opinion there is among the "scholarly" critics. By the way, if the "results" of "scholarship" are "assured", one would think that the "scholars" ought to agree. But they don't! Ewald, Bleek, W. R. Smith, Ryle, Driver, and others assign Deuteronomy to the reign of Manasseh; while Graf, Kuenen, Wellhausen, Cornill, Cheyne, and others assign it to the time of Josiah. In either case serious difficulties arise. The author deals more fully with the view that the book was imposed as a Mosaic document on the people of Israel in King Josiah's reign. He contends thus: "To say that Deuteronomy was written in the time of Josiah, and that Hilkiah and the priests were parties to its production", is "to cast a serious imputation on the moral character of these men. For the narrative expressly states that Hilkiah recognized the book as an ancient and authoritative law-book. He said, 'I have found *the* book of the law'; (2 Kings 22:8), and in the Hebrew

the definite article is emphatic. If Hilkiah was not deceived, he was himself guilty of gross deception; for, led by him, king and people accepted the book as an ancient code which had been disobeyed by their *fathers* (2 Kings 22:13). Here quite a number of awkward questions immediately rise up to confound the critics. Why should the law of central sanctuary be invented at a time when almost all the rival sanctuaries had gone down in the ruin of the Northern kingdom? Why should the priests be so eager to foist upon the nation a code which certainly did not promote their interests, and in one particular —the law of Deut. 18:6*f.*—was distinctly detrimental to them? And how did it come to pass that people, priests and prophets recognized as Mosaic, legislation which (according to criticism) was so opposed on many important points to all that up to that time had been regarded as such?

"But, indeed", our author continues, "that such a colossal fraud could have been carried out successfully is simply incredible. The *extent* of the alleged deception is truly marvellous. The whole nation with lamb-like innocence allowed themselves to be imposed upon. The priests of Jerusalem, to whom, as Kautzsch says, the book must have been intensely disagreeable; the priests of the high place, whom it threw out of employment; the king, whose ancestors it pilloried; and the people on whose cherished religious customs it poured the fiercest denunciations—all were completely deceived. Even Jeremiah, who exposed unhesitatingly the false prophecies of his own contemporaries (Jer. 29*f.*), publicly defended Deuteronomy as the legislation of Moses (Jer. 11). This amazing fraud was successful—so we are to believe—in spite of the hostility which must have been provoked by a work which assailed so many interests, and in spite, too, of the searching inquiries to which such hostility would give rise. According to criticism, the book contains many important modifications and contradictions of the laws previously accepted as Mosaic—discrepancies clearly evident to eminent scholars of the

nineteenth and twentieth centuries; yet these astonishing Jews of the seventh century B. C., though they disliked it, and after a brief period of alarm disregarded it, never questioned its genuineness. Many persons must have been concerned in its production, but no hint of the secret ever leaked out. Even in the time of apostasy which followed Josiah's reformation, neither kings, priests nor people ever tried to justify their relapse by impugning the Mosaic authority of the book. Marvellous indeed was this deception, so carefully carried out, so perfect in every detail. But far more wonderful are those lynx-eyed critics who, after the lapse of twenty-four centuries, are able to expose this ingenious fraud which the Jews of Josiah's age—though they had every opportunity and incentive to do so—could not penetrate!"

Then the author goes on to show that, if the critics are right, "Deuteronomy is a deliberate falsehood. It is not an adequate reply to say airily that, when the author assumed the Mosaic mask, he only 'made use of an acknowledged device', and that men in those days 'perpetrated such fictions without a qualm of conscience' (Kuenen)". Here we would like to inject the question, On this hypothesis what becomes of the doctrine of divine inspiration? Even if men in those palmy days would have perpetrated "such fictions without a qualm of conscience", would the Holy Spirit have used the same dishonest and dishonorable methods? We have always thought that, according to the Holy Scriptures, the Holy Spirit was "the Spirit of truth". The critical conception of divine inspiration would be surely comical, if the results to the evangelical faith were not so serious and calamitous.

But our alert author challenges Kuenen's assertion about such fictions being common in the days of Josiah (pages 101, 102). "It is necessary", he declares, "that at least one undoubted instance should be quoted in evidence. But this the critics invariably omit to do. If fictions of this kind were common in the seventh century B, C., surely it would be possible to mention one instance.

If none can be cited, how do the critics know that the practice was common? * * * * But there is not a shred of evidence that such 'literary practices' were common or considered justifiable in the age of Josiah or at any earlier time. Galen, a very competent witness, assures us that it was not till the age of the Ptolemies, when kings were rivaling each other in collecting libraries, that the 'roguery' (so this unenlightened heathen regarded it) of forging writings and titles began. It is evident from this that the practice was not looked upon as lawful even among the heathen. How then can we reconcile such 'roguery' with the lofty religious and moral principles enunciated so fervently in the book of Deuteronomy? The so-called discrepancies between Deuteronomy and the other codes, which the critics parade with such pomp, fade into nothingness when compared with the astounding contradiction between the spiritual tone of the book and the fraud which gave it birth. 'Do men gather grapes of thorns or figs of thistles?' ".

In the next few pages our author vividly portrays the remarkable intelligence of the author of Deuteronomy if he wrote the book in the times of Josiah. What a complete disguise the work was! He lived in the seventh century, and yet transported himself so perfectly into the times and circumstances of Moses eight centuries prior as to give the whole record the air of historical verisimilitude, never committing an anachronism. "When we reflect how difficult it is even today to reproduce with exactness the scenery and circumstances of the past, we must recognize in this nameless forger an antiquarian of the first rank. Further, he not only adopts with conspicuous success the Mosaic garb; he embodies the Mosaic spirit. He speaks in the tone and from the standpoint of the great leader. He has caught and reproduced the emotions and desires, the confident optimism and happy hopefulness of Moses on the eve of the immigration. It is one of the greatest triumphs of the human imagination. So completely has he transported himself into the Mosaic age that he is absolutely unconscious of his own

environment. The intervening centuries, with all their doleful history of backsliding and persecution, of disaster and defeat, are utterly ignored." There is more argument here to the same effect. "He proclaims a war of extermination against the Canaanites, as though they had not been destroyed long before! * * In a word, he never even for a moment drops the Mosaic mask". He certainly was a master of "camouflage". That such a genius could have existed in the seventh century B. C., and yet leave no trace of his identity, is beyond rational belief.

And think of it! This man of such commanding intellectual gifts and such "remarkable insight and lofty ethical ideals", in order to bring about a reform, "perpetrates a fraud" upon his contemporaries—a fraud, too, "which he himself denounces in the severest terms!" Then the author cites Deut. 18:20: "But the prophet who shall speak a word presumptuously in my name, which I have not commanded him to speak, or who shall speak in the name of other gods, that same prophet shall die". If Hilkiah or any else in Josiah's day wrote that verse, and falsely attributed it to Moses, he was a hypocrite of the deepest dye. Is it any wonder that evangelical scholars contend that the critical position is destructive of the whole doctrine of divine inspiration and authority?

After thus dissecting the hypothesis of the dissecting Biblical critics, Mr. Griffiths concludes this part of his argument with these words, with which we are constrained to agree: "We may fairly claim that, whether we consider the literary influence of Deuteronomy, its relations to the other Pentateuchal books, the character of its contents, or the problem of its origin and authorship, on every point the critical theory breaks down completely. Our examination of its claims in the light of the available evidence has only served to demonstrate their falsity, and to show that no date and no authorship fit the book of Deuteronomy save those which it distinctly claims for itself".

There is much more fine argument in this book, but we need not continue our quotations. Three things are evident from the preceding presentation. The first is that the rationalists are the poorest reasoners in the world and the most consummate dogmatists and asseverators. The second is that their theories, if proven true, would undermine any view of divine inspiration that would be worthy of confidence. The third is that there is a marked contrast between the "ways" of the radical critics and those of the conservative scholars; the former mostly ignore the works of their opponents, and simply repeat over and over again their baseless asumptions without argument and with constant arrogation to themselves of having attained "assured results"; while the latter—the conservatives—not only mention their opponents, cite their works, quote from them, giving title and page, but also enter into an elaborate argumentative process to prove their antagonists wrong and their own positions correct. Of the sharply contrasted "ways of the critics", we greatly prefer those of the conservatives as being by far the more rational and ethical.

Springfield, Ohio.

ARTICLE VI.

SOME ERRATIC CHAPTERS IN THE HISTORY OF AMERICAN LUTHERANISM

By

PROF. DAVID H. BAUSLIN, D.D., LL.D.

The history of the Christian Church records some failures and even some heart-rending tragedies. Parts of the one true Church of the living God have at times displayed some narrowness and spiritual poverty, while some others have abandoned for a season the historical spirit and well nigh forgotten a heritage of approved and tested riches in the spheres of faith and practice. And in all candor it must be said that it would be surprising were this not true. The kingdom of God is being set up among men who are as yet fallible in their judgments and estimates and not among the angels in heaven. The Church is not yet an academy of completed saints, all of whom have attained unto perfection in knowledge and good works.

To advance now, from these preliminary reflections, we may, with some assurance, affirm that there is a useful and comforting lesson to be discovered in the very imperfections and failures of the Church. They tend to give us a more hopeful view of its prospects in the earth. The fluctuations seem to be very human sometimes but the tide, we may always be assured, is produced by celestial influences. One advancing plan pervades all. The alarms, the dangers, the persecutions, the capricious movements, and the cutting loose sometimes from the past, which seriously imperils the future, and other depressing features in the earthly development of the Church as well as the corruptions from which it has

safely emerged, are all so many incidental, guarantees that the Church itself is indestructible. Speaking of the Church in one of his fine essays, Dean Church says, "The history of the Christian Church has hardly fulfilled its promise, has not realized on a large scale the ideal of the New Testament. It has been a very mixed history; on the one hand great efforts, definite improvements, and progress; on the other perplexing disappointment, inconsistency, and degeneracy."

It is even so as this fine historian of the Oxford movement says, and the story we might expect to find, always glorious and luminous, with consistency in an uninterrupted advancement, illustrates repeatedly and pathetically that passage in which the Lord's Apostle explodes the dream of a fond optimism, and points to a law of failure or "vanity," to which creation has been made subject and not creation only, "but ourselves, also who have the first fruits of the Spirit; even we too are under this bondage, we too must wait for a full adoption to set us free." It is true indeed that the failures and inconsistencies of the church in its aggregate, which, in its earthly career let it always be remembered, is made up of fallible and not always consistent men and women, are a trial sometimes to one's faith often saddening and well nigh overwhelming. They test the faith of the believer and sometimes supply the unbeliever with taunting and provoking gibes and hostile reflections. At some periods in its history we confront a long record of reverses, blunders and drawbacks. Sometimes the cause of the Lord is compromised by the weaknesses, the sins of omission and commission and unexpected displays of inconsistency on the part of the Lord's own people, of whom too much, it must be said in all candor, is expected by the unregenerate and unsympathetic world. Great teachers have at times been found to be using one sided language and have failed to make an inadequate induction into all the facts, and even saints are sometimes in-

defensible and slow to believe that the other saints can really and truly be good. Plans for good are marred, zeal is debarred by unexpected and unhistorical developments while institutions that had been founded in faith and hope early exhibit the seeds of disappointment if not corruption.

John Keble, the devout author of, "The Christian Year," once said that, "The time of the church on earth is a time of crosses not only of persecutions and direct hostility, but of hopes and expectations cut off." It may be that we are sometimes disposed to wonder why the Head of the Church, has ever allowed any kind of inconsistency to invade the life of His Church and why that life, which is from God, has not flowed on uninterrupted by any kind of inconsistencies or counter movements. We may at times be disposed to fret ourselves over some of the aspects of the divine government as we contemplate them in the ongoing of the Church. But the counter inducements are always strong that we should possess our souls in peace as we remember that the Lord Himself, who foresaw the denials of Peter, and the apostasy and treachery of Judas Iscariot, the timidity of John Mark who went back, and of Paul forsaken by Demas and others in the critical incidents of his great life, also predicted that false Christs should arise and that the incoming tides of iniquity should chill love in many hearts. All that is painful in the long career of the church has for centuries of its history been going on before the throne of Him of whom one perplexed soul once said, "When He is not, and not until then, shall I lose courage".

It is not the purpose of the writer, in the preparation of this paper to undertake to present for contemplation and at any length, a portrayal of these more regretful chapters from the history of the church, but rather to present a brief study of some of the erratic, unhistorical and inconsistent movements in the life of a single communion and that even restricted to a single country.

Today all students of history are trained in the appli-

cation of the scientific method. History does not move in the domain of fiction, but in that of carefully ascertained facts It has to do with what has actually transpired, with the endurances and achievements and opinions of a real and not a Utopian commonwealth. What the ordinary reader wishes to know about the history of a religious body, as of a nation, is what are the well ascertained facts established by evidence of indubitable genuineness and testified to be competent, cotemporary observers and participants. The tracing of side movements which have been diverted from the main line of the life and development of any particular church, the noting of erratic chapters in its history or abnormal ecclesiastical side issues are legitimate and necessary parts of the history of any particular body of Christians.

The story of Lutheranism in this country, for example, as a specific apprehension and development of generic Christianity, has often been told by competent and sympathetic historians, but for the most part, with primary reference to its accepted beliefs, its organization and its missionary, educational and philanthropic undertakings. The religious life itself, which is a part of that history, its dominating motives, its fundamental principles and their characteristic expression, the manifestation of spiritual power among the men and women who have been included under the name Lutheran, the genius of Lutheran piety, the various vicissitudes and inner movements in harmony with its genius and of others alien to its history and life, these have not been so frequently noted and traced to their underlying causes.

Knowledge of Lutherans in this country, even sometimes among supposedly well informed people, is often confined to one single presupposition, that Lutherans constitute a religious body bearing the name of Martin Luther, a man, as they esteem him, who is alleged in his time to have been a somewhat commanding personality, and one who filled a somewhat conspicuous place in certain conflicts waged in Central Europe in the sixteenth

century. This, to be sure, is accurate knowledge so far as it goes, but it goes but a brief way to explain, define and interpret. The historians of the Lutheran peoples in this land, peoples who have been here since the first quarter of the seventeenth century, have given the facts about the origin and growth of their denomination and adequately set forth these facts as they pertain to various men, different synods and widely scattered congregations.

The writer of this article has thought that it may be of some interest and, as he trusts, profit, to direct some specific attention to a few of those somewhat sporadic movements and aspects of the life and history of the same peoples in this land, which he has been pleased to classify under the word, "erratic" There were movements associated with the work and development of the Lutheran Church at some periods of its history in America, which were not outgrowths of it real genius, teachings, methods and history. Some of the chapters in our denominational history, the writer is fully persuaded, have no parallel in the life of any other religious body in this land.

1. First among these we may mention the introduction, at one period of the history of Lutheranism in this land, of that specious and powerless rationalism that had, before it was brought here, worked deplorable results in lands beyond the sea. In its beginning, Lutheranism was an effort to recover and apply the doctrines of the Gospel in their fullness and integrity. Its essence is not to be found, first of all, in opposition to errors and abuses that had fastened themselves upon the Mediaeval Church, but in the reassertion of positive evangelical truth. It was constructive and positive rather than destructive and negative. It was more of a reaffirmation than a species of denial, which is of the nature of rationalism. As a particular apprehension of the Gospel, Lutheranism was organized around a system of beliefs so pronouncedly and consistently evangelical that it was at every point antithetical to Rationalism. Its complete

triumph over this species of unbelief, when it came into conflict with it as well as its particular freedom from it at this day, show that the one cannot live alongside the other. Lutheranism stands for that which is positive and unambiguous in the sphere of religious truth while rationalism rejects every positive element of the Christian faith and has never yet reached a consistent series of truths which can be proved by reason. In the eighteenth century certain foreign influences of a pronounced rationalistic order had been introduced into German Christianity. In that land the process of incorporation was rapid. A remarkable activity of mind at once became observable in the theological world, and men of great learing and strong intellectual endowments at once began to apply the deductions of the English and French deistic rationalism to the criticism of the sacred Scriptures.

By and by the same destructive views found their way from Germany into this country. In the application of its evangelical principles, on these shores, Lutheranism was, especially in view of its historical antecedents, destined to encounter the new, "Illuminism" or "Rationalism". To have escaped from its baleful influences, when all of the historical facts are estimated, aright, was something not to be expected. It is well to recall the fact that the fore-runners of Pietism, such as John Arndt and Valentine Andrea, as well as the leaders of the movement, itself, such as Spener and Francke, in its earlier history, were confessional Lutherans of the stiffest order. These men were wise enough to keep doctrine and life, faith and good works in proper coordination. They made of Halle, the center of the Pietistic movement, the seat of the great missionary and philanthropic activities that have continued to this day. But there followed in the wake of the work of these men, a degenerate sentimental and inactive pietism. Its disciples became introspective, distrustful of science and literature until, by and by, those healthy modes of thought and feeling, which are also part of God's truth

and God's world, were neglected and ignored. There came to be associated with this kind of pietism an affected language about spiritual experiences, real in the first outburst of religious emotion, no doubt, but cultivated and mechanical when it was no longer genuinely real. It not only became injurious to the individual but, as is usual with such manifestations of religion, it at last came to sound ostentatious and hollow to the hearers. This phase of the movement tried to detain the heart in a state of self-inspection and its disciples cultivated language about it that became unreal.

Of the earlier Pietism, a Scotch Presbyterian historian has affirmed that, "One may find there the germs of most of our modern movements; of Home Missions, Ragged Schools, Bible circulation, Tract Societies and Foreign Missions." But the later Pietism busied itself chiefly with experiences, its advocates and exponents confining their attention to their own members, as "brethren" and "sisters", who possessed a higher amount of religious life than ordinary Christians. They fostered select companies in German Christianity, that were known as "ecclesiolae in acclesia". Men lacked the power of united government, discipline and action, keeping aloof in self-satisfied isolation, not only from the ungodly world but from what was alleged to be the formalism which prevailed in the churches around them. These peoples gradually became isolated companies of sincere people with a large amount of spiritual pride, and a growing narrowness which gave a bad name to Pietism.

But the time of reaction against this divorce of Christianity from humanity was certain to come. And when it came it was in behalf of the bare, cold understanding, which assumed the name of reason. The one sided and over-strained mysticism led to its opposite, a one sided rationalism, which left no room for feeling in religion and which rejected everything it could not understand and reduce to the processes of the human reason.

About 1750, Semler, "the father of modern destructive criticism", became professor at Halle. It is enough

to say that at the end of the eighteenth century no discernable trace of either Pietism or orthodoxy survived at Halle. The influences of the changed religious situation soon began to manifest themselves, not only in Germany but in the Lutheran Church in this country. Some of the younger cotemporaries of Muhlenberg had been educated at Halle and felt the influence of the weakening, altho not yet of the surrender, of the rationalizing teachers to the fast approaching era of the destructive criticism. Some of them had been students under Semler at Halle, in his earlier career there, and had imbibed some of the destructive views of their teacher. Dr. Helmuth, eloquent preacher and faithful pastor, who had served at Lancaster and Philadelphia, Pa., in a letter to the "Patriarch", Muhlenberg, in 1785, had expressed his sorrow and his apprehensions about the spread of rationalism. In a letter of reply Muhlenberg, evidently moved with deep concern, declared that such news should serve to lead men to earnest prayer, while assuring his fellow laborer that the errors that caused concern to both must, according to the divine assurances, at last end in failure, and that in the end the truth alone would be found enduring, The same radical tendencies soon became manifest in changes in the constitutions of the older Lutheran Synods, the most serious changes being found in the elimination from such constitutions of all confessional tests. The thinking and expression of parts of the church seem to have been smitten with ambiguity. Catechists were required to preach the Word of God in its purity, "according to the law and the Gospel", a statement that may mean much or little, according to the standpoint of the teacher. References to the Augsburg Confession, not to say anything about later symbols of the church, so prominent in earlier constitutions, in the days of a more consistent Lutheranism disappeared.

Before the year 1800, and probably with the making of a new constitution, the obligation taken by catechists, in the oldest Lutheran body in the country, consisted

only in this bit of hazy religious generalization. "I, the undersigned, promise before God and my chief Shepherd, Jesus Christ, that I will preach God's Word in its purity, according to law and Gospel, as it is presented, according to its chief parts, in our Catechism and Hymnbook. I promise also diligently to hold instruction for children, to visit the sick, to feed souls, and to administer Holy Baptism according to the order of Jesus Christ".

To the same class of erratic and unhistorical tendencies in this period of our denominational history, belongs the outburst of Socinianism in the Ministerium of New York. This synod had been organized in 1786. The liberal leader in this outbreak of Un-Lutheran Rationalism was the able and influential leader, Dr. Frederick Henry Quitman, pastor at Rhinebeck, New York. He was a man of commanding force and of imposing stature. He has been described as a stately person, over six feet in height and of correspondingly broad and powerful build. Already at his entrance in Halle, one of the professors greeted the nineteen year old giant with the words, "Quanta Ossa; Quantum robur! What bones! What power!". Quitman had the qualities of a commanding leader, being possessed of a strong intellect and a forceful will. He had been a disciple of Semler at Halle and became in this country a strong protagonist of the rationalistic views of his master. For twenty years this man was the dominating figure in one of the oldest Lutheran bodies in this country, and under his leadership that body participated in the organization of the General Synod in 1820.

In the catechism prepared by Quitman and published in 1814, with the consent and approbation of the synod, of which he was the leader, do we find a pronounced indication of the dangerous departure from the Lutheran apprehension of the Gospel. In this manual of popular instruction we encounter an entirely new exposition of the faith of the church and discover a substitute for the robust evangelicalism of Luther's famous and widely

used Catechism. Its teaching was not only erroneous but its form of literary expression so pedantic and clumsy as to render it well nigh harmless as a book for the instruction of the young. It starts out with the assumption, to use the language of the catechism itself, that "the grounds of rational belief are natural perception, the authority of competent witnesses and unquestionable arguments of reason". It taught that the divine image in man had "only been stained by sin". In it we find omitted and denied such fundamental doctrines as those of the Trinity, the Deity of Christ, the vicarious Atonement, Justification by faith in Christ and others. In this book its able author, with the approval of the New York Ministerium, it is to be presumed, declares, "The Gospel teaches us that Christ suffered and died in order to seal with His blood the doctrine which He had preached", thus making of Jesus a martyr for His convictions, and nothing more. In this catechism, the children were to be taught such merely pagan ethics as this to "respect humanity" and to "never disgrace our dignity". The "forgiveness of sin", an article of faith in the Apostle's Creed, was interpreted as referring to the "sentiment of charity" which we should manifest toward every one who has erred from the way of truth". On the doctrine of the Lord's Supper, fundamental in the Lutheran view of the means of grace, this New York catechism has this to say; "What profit does the worthy communicant derive from this sacrament? He hereby strengthens his attachment to his Lord and Savior, and his affection for his fellowmen, excites himself to new resolutions of holiness; increases his inclination and sense of his duty to promote the cause of Christ; sets a good example to those around; and renews his impression of the saving and comfortable doctrine of the death and resurrection of Christ".

There can be no mistake about the type of theology which this Socinianizing catechism represented. It was a skillful effort at popularizing an imported Rationalism, in the Lutheran Church in this country, and displacing

thereby the type of theology upon which the foundations of that church had been laid by Muhlenberg in the eighteenth century, and those who preceded his coming in the seventeenth century. Writing from the Princeton Theological Seminary to his father, Dr. John George Schmucker, in February 1820, after a visit to New York, and referring to this distressing situation in our church, Dr. S. S. Schmucker said: "The majority of the preachers are rank Socinians (Rationalists). He (Schaeffer) has very little intercourse with them, and wishes to continue in connection with our (Pennsylvania) Synod. He believes with me, that it is absolutely necessary to enact a rule in Synod, that every applicant must be examined in the presence of the whole Synod, in regards to his personal Christianity. We deplore the ignorance of many of our brethren in the ministry, as also of ourselves. He said, he was ready to send to Germany for books, and would ask nothing for his trouble. But I cannot write the hundredth part. I will only say, that we promised each other, that in reliance on God, we would do everything possible to promote the following objects: In general to labor for the welfare of our church, that a rule may be established according to which every applicant must be examined, in regard to his personal Christianity, that the Augsburg Confession should again be brought up out of the dust, and every one must subscribe to the Twenty-one Articles, and declare before God, by his superscription, that it corresponds with the Bible, not quatenus but quia, and we promise to do everything possible to promote learning among us". In view of the prevalence of such teaching, in the Ministeriums of Pennsylvania and New York, in the latter half of the eighteenth century, and the early years of the nineteenth, it is not surprising that, when the General Synod was organized in 1820, it was not found practicable to place in the constitution of that body even the name of the Augsburg Confession.

Rationalism is the most recent, but not the least violent and insiduous of all the developments of scepticism.

In some aspects of its erratic tendencies and influences, it passed over from the Lutheran Church in Germany to exercise a baleful and depressing influence in the church of our faith, in the days of its feebleness in this land. But even in those days, the robust Lutheranism of an earlier day showed itself to be capable of maintaining its identity and eliminating the leaven of that type of belief. It is a homely saying that the burned child dreads the fire. May it not be affirmed that our experiences with its paralyzing influences, at one period of our denominational history in this land, is at least one chief reason why, in our day, when other communions in our country are so widely infected by this old virus of rationalism, in all of our borders and divisions our schools, publications and churches, stand fast in the faith once for all delivered unto the saints.

2. A second chapter in the erratic movements among us, in this country, I may name as the unreasoning hostility to what was known, for a considerable period among us, as "Symbolism", and the confusion so manifest in the use of that word.

There have been periods in our history in this country when that word, "symbolism", had a terrifying sound. Around it have gathered the detonations of high ecclesiastical battle. There was a time when loyal adherents of confessional documents, which the General Synod, as late as 1909, pronounced to be of great historical and interpretative value, were denounced as the, "resurrectionists of elemental, undeveloped, halting, stumbling and staggering humanity", as priests ready "to immolate bright meridian splendor on the altar of misty, murky dust", men who were bent on going backward and consequently and of necessity going downward.

The Evangelical Review, supposed at the time to be the special organ of the symbolists, suffered much in its subscription list in 1852. Some men returned the copies sent them. One Lutheran minister wrote that the publication was a curse to the church, alleging that it had dried up piety. Another affirmed that revivals had

ceased since the beginning of the publication, while another still insisted that it had extinguished vital godliness in the church. It may now be safely assumed that all fairminded and informed men of the church, in our day, will feel assured that these men, good and sincere as they no doubt were, took the matter too seriously, and were mistaken in their dread of symbolism and symbololatry. This dreaded "symbolism" was accused of being an enemy of vital godliness and a depressing influence on the activities of the church. So unreasoning was this hostility that in 1853, before the writer of this article was born, it was declared in the Evangelical Review, of some parts of the Lutheran Church, in this country, that they stood in no more tangible relation to the historical confessions of the church than to the Koran of Mahomet. It was further declared that congregations were organized, synods were formed and ministers were licensed and ordained without the slightest reference to even the Augsburg Confession, the primary symbol of the Lutheran faith.

This hostility to "symbolism", as it was called, displayed itself in various ways and in varied forms of expression. In the early fifties, it was proposed to make additions to the greatly needed literature of the church in the English language, and a society was proposed and to be known as a "Translation Society". This proposal was laid before the district Synods for their consideration, and an example of the suspicion with which this innocent movement, which certainly never added much, if anything, to the volume of our literature, was regarded may be found in the following action of an Ohio Synod in 1855. "Inasmuch as an effort is being made in our Church to form a "Translation Society", to translate German Lutheran books of Europe into English; and whereas the German Lutheran Church of that continent has greatly degenerated from the pure, genuine, evangelical faith of our fathers; and hence a great majority of those books being tinctured, even poisoned by the so-called symbolic views, rationalism etc.; and as we

honestly think and fairly believe that such an effort would result in a tendency to incline many of the churches to turn to old Papal corruption, or at least injure the cause of God; therefore:

Resolved, That we, as a conference, with all the power and influence we possess, oppose such a measure; and suggest, where there is talent, piety, learning, and other means in our church to furnish us with books of a truly evangelical nature, let it be done and we will give them a hearty reception.

Resolved, That we honestly believe and acknowledge, that the great unerring principles of our Holy Religion are contained in the Holy Scriptures, a translation of which the immortal Luther has given us, and has recommended them in preference to all other writings; that, therefore, we view them as containing the true principles of genuine Lutheranism; and hence, that we will hold to them, as with a deathlike grip, to the end of time.

Resolved, That we also know and are sure that it is possible, according to the injunction of the Apostle, "To grow in grace and in the knowledge of the Lord and Savior Jesus Christ", if we are to turn back from the light the church now has, to the symbols of the fathers, or even to all the views of Luther, who all had, when they were first written, just burst forth from Papal error, influence and superstition.

Resolved, That we cannot receive, less believe, in Baptismal regeneration, and the Eucharistic presence; because not in accordance with the Bible, the nature of things, no, not even with common sense.

Resolved, That we still, however, hold faithfully and immovably to the Augsburg Confession, in so far as we believe it to be, "substantially correct with the Holy Scriptures".

This astonishing action and effort to rebuke a very modest effort to bring the church back to her true historic standpoint, is susceptible of some analysis. 1. How good men, who had the most meagre knowledge of

movements, measures and words, ever could have placed in any sort of coordination the words "symbolism" and "rationalism" surpasses the writer of this paper, if no one else. If there is to be found in all the fields of theological literature any writings more destitute of rationalism than those contained in the Lutheran symbolical books, those writings have, like those destroyed in the burning of the Alexandrian library, passed entirely from the knowledge of mankind. 2. Regarding the manifest solicitude in this action about the primary place of the Scriptures, it needs only to be said that Lutherans, in any period of their history as a people, even in a period of much misunderstanding and radicalism, should have known that no writings of any period as clearly, forcibly and repeatedly affirm the place of the Bible as the supreme arbiter of Christian truth. It is hardly supposable that the people who first fought and vanquished the papacy, on this ground, should have reversed themselves and given allegiance to symbols made by men and embodying the same papal error, and which elevated themselves above the Scriptures which came to us through holy men who spake as they were moved by the Holy Ghost. It turns out upon examination, that, through their entire history, the people who have most confidently and consistently received these symbols as the expression of their faith, claimed authority for them only because they were a reflection of the correct teachings of the Scriptures Much better than the statement on this subject contained in the synodical action, we have noted, is that contained in the Lutheran Formula of Concord, the latest of the symbols of that people, the one of the symbolical group that, at one time, was the object of the greatest suspicion. It is the Formula which says, "We believe, confess and teach that the only rule and measure, according to which all doctrines and all teachings ought to be judged, are no other than the prophetic and apostolic writings of the Old and New Testaments—. Other symbols and writings do not possess the authority of a judge, which dignity belongs to the sacred Scrip-

tures alone; they only give evidence in favor of our religion or faith and explain it; and they show in what manner the sacred Scriptures were understood". 3 Certainly that resolution, that we "hold faithfully and immovably to the Augsburg Confession, in so far as we believe it to be substantially correct", whatever the attitude of that synod may be today, and we know it to be intelligently and pronouncedly Lutheran, its attitude in 1855 would not have precluded any Unitarian, Socinian, Arian, Pelagian, Romanist, Greek Arminian or Calvinist from finding ample and congenial shelter under its ambiguous ecclesiastical roof. 4. The intimation of the disastrous results of the "symbols" on the individual's "growth in grace" and the practical work of the church, was hardly warranted by the facts in the history of the Lutheran people and the example of many of the prominent men in the teaching and work of that body of Christians. Vital religion was not crushed and cold formalism induced uniformly among the, socalled, "symbolists". Adherence to the symbols did not have a deterring influence upon many of the recognized leaders in Lutheran history. That there was lukewarmness and formalism in the church then, as now, is indisputable. But in no single instance were these regretful features in the life of the church attributed to the confessions of the church, or was an amendment sought by their abandonment, recension or improvement. John Arndt was the author of the, "True Christianity", greatest among books of practical and devotional value. To these much suspected symbols no man adhered more rigidly and undeviatingly than did Arndt. At three different times did this godly and useful man publicly and solemnly subscribe to the symbolical books of the Evangelical Lutheran Church, and no man has yet risen up to affirm, that, in him, his subscription had proven fatal to evangelical religion and promotive of formalism. The history of such men as Arndt, the Gerhards, John and Paul, Spener, Francke, Schwartz and an innumerable host of others, refutes the implication that to accept, ad-

here to and revere church symbols makes men less holy, self-denying, devoted and energetic in the cultivation of personal piety and less successful in pushing forward the practical enterprises of the church.

The culmination of this confusion and dread of symbolism was reached in what certainly finds no parallel in the history of any other body of Christians in America, than our own. It was the proposal of what is known among us as the "Definite platform movement". As early as 1741, one year before the coming of Muhlenberg to this country, the Presbyterian Church had a split on confessional grounds, a split which Dr. Charles Hodge pronounced a "disorderly disruption". But neither of the parties to the split, old school or new school, ever proposed to make a recension of the Westminster Confession.

In 1855 the "Platform" made its appearance, an introductory note stating that it was prepared by the consultation and cooperation of ministers belonging to different eastern and western synods of the General Synod. It claimed to be in accord with the basis of that body, since it added nothing to the Augsburg Confession and did not omit "anything that has the least pretension to be considered a fundamental doctrine of the Scriptures."

The action taken by the synods approving of the Platform was as follows:

"The only errors contained in the Confession (which are all omitted in this recension) are:

1. The approval of the Ceremonies of the Mass.
2. Private Confession and Absolution.
3. Denial of the divine obligation of the Christian Sabbath.
4. Baptismal Regeneration.
5. The real presence of the body and blood of the Savior in the Eucharist.

With these few exceptions, we retain the entire Augsburg Confession, with all the great doctrines of the Reformation.

The other errors rejected in the second part of this

doctrinal Platform, such as Exorcism, etc., are not contained in the Augsburg Confession, but in the other symbolical books, and are here introduced as among the reasons for our rejection of all the other books except the Augsburg Confession.

At the same time whilst we will not admit into our Synod any one who believes in Exorcism, Private Confession, and Absolution, or the Ceremonies of the Mass, we grant liberty in regard to the other omitted topics, and are willing, as heretofore, to admit ministers who receive them as nonessential, and are willing to cooperate in peace and harmony with those who reject them, and to subscribe to this platform.

Therefore, Resolved, That this synod hereby avows its belief in the following doctrinal platform, including the so-called Apostles Creed, the Nicene Creed, and the American Recension of the Augsburg Confession, as a more definite expression of the doctrinal pledge prescribed by the General Synod's constitution for district synods, and as a correct exhibition of the scripture doctrine discussed in it; and that we regard agreement among brethren on these subjects as a sufficient basis for harmonious cooperation in the same church.

Resolved, That we receive the General Synod's Formula of Government and Discipline; contained in her hymn book, as our directory; and that any additions or alterations we may desire we will embody in by-laws, so that our beloved church may possess, and exhibit to the world, entire harmony in the reception of one doctrinal and disciplinarian platform.

Resolved, That we will not receive into our synod any minister who will not adopt this Platform, and faithfully labor to maintain its discipline in his charge."

According to the action taken in 1855 by one of the small synods that adopted the "platform", the reason assigned was that the entire Lutheran Church in Germany had rejected the symbolical books, as a whole, and had even, in the exercise of their liberty, abandoned some of the doctrines of the Augsburg Confession. The fact,

however, was not pointed out by this action, taken, either in ignorance of that fact or indifference to it, that these Germans who were engaged in this gratifying work of rejection were rationalists and not Lutherans of any order symbolical or unsymbolical. This work of rejection in Germany came from men who, in consequence of their negative teachings, had brought the church in that land into a most deplorable condition. It came at the hands of men, who coming with high sounding terminology, had invaded the sacred precincts of scriptural truth and had well nigh destroyed what was left of the Old Lutheran pietistic fervor. The allusion to these German disclaimers was, to say the least, not fortunate.

This unfortunate "platform", which was the culmination of the unreasoning hostility to "Symbolism" was endorsed, even in those days of looseness, by but few small synods. But one action after another taken, in the time immediately succeeding its appearance and meagre acceptance, clearly indicated an attitude still of mental uncertainty. The supposed definiteness of the platform did not, somehow, induce a feeling of definite certainty regarding the entire correctness of the document or the wisdom of the recession movement.

In the report of the president of one of the adopting synods, this double-headed recommendation appears: "Whereas, several sister synods have charged this body with rashness, and hasty action, in a matter of so great importance, and whereas we have had time since the adoption of said, "Platform" to see and feel, either the good or bad effects of our doing: Therefore I would recommend that if Synod believes it has done wrong in adopting said "Platform", then to recant their action, and if Synod believes it has done right, then to re-adopt the "Platform"; and recommend it for adoption by the churches within our bounds".

In the minutes of another synod this action appears: "Whereas, at our last convention this Synod adopted the "Definite Synodical Platform" as her future doctrinal

this body with hasty action, etc., and, whereas, some brethren who cordially reject the five errors specified in the platform, are not willing to subscribe to the same because it employs the language in the preamble, page five, "the only errors contained in the confession are", etc., therefore Resolved, That the phrase, "the only errors contained etc.," be changed to read, "the only errors believed by some to be taught in the Confession, and regarded by others as not contained in it, but which, whether taught or not, we reject are the following".

The action of that synod in those recension days does not indicate the unambiguous way in which the same body of today can express itself when occasion requires. "Resolved, That in adopting the Definite Platform,—the Synod adopted no new doctrinal basis, but only expressed what has always been their basis, and that, therefore, the statement upon which Rev. S. Ritz was received into the Northern Illinois Synod is incorrect, and that the action of that body in this case falls short of ecclesiastical courtesy".

The movement certainly reached the *reductio ad absurdum* in the action taken by a conference held at Monrovia, Kansas, in 1866.

"Resolved, That we organize ourselves into a synod on the basis of the Definite Synodical Platform, provided, Rev. Earhart will unite with us, and that if he does not we do not".

But in a day when many had forsaken the old paths and had become confused by confessional disclaimers and ambiguities, Rev. D. Earhart was too much of a Lutheran to be stampeded into the platform folly, and the Kansas brethren were saved from starting upon their synodical career, upon what soon was destined to be a "broken platform" for the existence of which no man has ever been able to present an adequate reason.

So far as the writer has been able to learn, the Platform was not more of a financial success than it proved to be in the field of confessional expression. Early in its history, in one of the approving synods, we find in the

proceedings this recommendation. "Your committee appointed at the last meeting of the synod, to publish the "doctrinal basis" has attended to its duties. One thousand copies have been printed and a part of them distributed, but there are still several hundred on hand. The publication cost $24.00. Of this amount there remains a debit of $14.00. Your committee recommend synod to liquidate the debt and release the committee".

That whole platform period in the history of the Lutheran Church is not only anomalous, but displays some of the most erratic and unhistorical features to be found in the annals of any body of Christians in this country. It seems to have been the infatuation of the great theological leader of the new school of "American Lutheranism", as it was called in that day, that the Lutheran Church in this land could be best established and built up, and best made to serve the kingdom of God, by the amendment of the Augsburg Confession; by a process of elimination, as he himself said, by, "Striking out all that is objectionable to any Protestant Evangelical Church retaining the remainder as the Protestant Confession".

The report of the delegates from one of its district synods, made to the General Synod in 1859, contains an analysis of the membership of that body at that time which, revealed the possibility of things that within a few years came to pass. This analysis of the several elements is as follows: "There are three elements in the General Synod: The extreme old, the extreme new, and the conservative Lutheran element. The last is the predominant one. These all appeared on the stage when the Melanchthon Synod made application for admission into the General Synod. This application elicited considerable discussion, in which the extreme new and the conservative elements united against the extreme old element. The discussion was warm and continued a whole day, and, yet, manliness and a Christian spirit were maintained by all who participated in it. This is, perhaps, the first time in the General Synod's history,

that the two elements came into close contact with each other. We apprehended a very fierce contest when they met, but the spirit of Christ restrained these conflictive elements and kept them in the unity of the spirit and in the bond of peace. Of what peace if we all have the spirit of Christ".

It was in this period, also, that what was known as the Melanchthon Synod, a body which had been organized out of the membership of the Maryland Synod, when that body had not yet completed a half century of its splendid history, came into existence. The writer of this article was confirmed in his boyhood in one of the churches connected with this synod and by a pastor who was one of its members, a man whose memory to this day is sacredly revered and honored. The new body was organized on the basis of what was called by one of its own members, that of, "Elective affinity". It never consisted of more than thirteen members, and they were in the same body not perforce of synodical boundaries of a geographical order, but purely from choice and voluntary selection. After a career of less than ten years it was disbanded, and its members drawn back into their true synodical orbit in the Maryland Synod. The basis of this body, so far as we know, has, in some of its features, no parallel in confessional writings. It declared, "But while we thus publicly avow and declare our convictions in the substantial correctness of the fundamental doctrines of the Augsburg Confession, we owe it to ourselves and to the cause of evangelical truth to disavow and repudiate certain errors *which are said by some* to be contained in said confession: 1. The approval of the ceremonies of the mass; 2. Private confession and absolution; 3. Denial of the divine obligation of the Christian Sabbath; 4. Baptismal regeneration; 5. The real presence of the body and blood of the Savior in the Eucharist. With these exceptions, *whether found in the confession or not*, we believe and retain the entire Augsburg Confession with all the great doctrines of the Reformation". Certainly confessional declarations of the

halting, uncertain, and ambiguous order never surpassed what is indicated in such phrases as, "which are said by some" and "whether found in the confession or not". There was a striking absence of Luther's robust attitude, when he once remarked in his troublous day, "We have not said *mum*, and played our part in secret but here it stands, our clear blunt and free confession, given without reserve or crafty deceit".

It was during this period of confusion and groundless dread of symbolism that a synod was admitted to the membership of the General Synod on what was called a "declaration of faith" which was not only of dubious Lutheran integrity, but according to a decision rendered by a vice chancellor of the state of New York, not even of certain evangelical type. The "Declaration" was a negative importation from a rationalistic German University. According to the decision, not of an ecclesiastical court inquiring into the teachings of recognized heretics, but of a competent judge of a civil court, the declaration contained this classification of errors:

1. It does not maintain and declare the doctrine of the Trinity, or that the three Persons constituting the Godhead are equal in power and glory; or even that there are three Persons constituting the Deity.

2. It does not admit or declare the divinity of Jesus Christ or His equality with God the Father.

3. It does not teach or declare that men will be condemned to punishment in a future state, because of inherited or original sin, unless it be repented of; or that it condemneth all who are not born again of water and the Holy Ghost.

In this period of our denominational history in this country we encounter much indeterminate phraseology in many of our writings; an indeterminateness that has long since been eliminated from all our official declarations and recognized church literature. We are assured that "Our venerated Augsburg Confession is variously interpreted". In a synodical declaration as far back as 1837—nearly twenty years earlier than the Definite plat-

form, we are told that "The Evangelical Lutheran Church does not now materially differ from other Protestant denominations in this country". We are told by teachers of the church that while "The Augsburg Confession is our acknowledged Creed it is not received as to its every jot and tittle". In the act for the ordination of ministers adopted and used in one of our southern synods as far back as 1845, the candidate is exhorted "To live in harmony with your brethren, in peace with your fellow Christians in general and in goodwill towards all mankind" and similar good and commendable generalities, while there is no more allusion to any Lutheran Confession than to the Koran or the alleged revelations of Joseph Smith.

The outcome, however, of all this indefiniteness was not altogether bad. It served to stimulate to bold and intelligent assertiveness many who were not willing to throw away their compass, lose their way and abandon church treasures; which had been accumulated through generations of struggle for the truth.

"The principal effect of the Definite Platform" says the late Dr. Spaeth, "was to open the eyes even of the indifferent and undecided ones and to cause them to reflect". A storm of indignation burst against the perpetrators of this attack on the venerable Augustana. Many men who before were numbered with "American Lutheranism" and whose full sympathy with the movement was confidently expected, had nothing but stern rebuke for it . Of it the late Dr. John G. Morris declared "extremely un-Lutheran, unchurchly, and even rationalistic positions were assumed by some who defended the Platform".

3. Were we to pass to note another classification of certain kinds of ecclesiastical irregularities and repressive measures, we should find enough to make a large chapter drawn from synodical proceedings and other sources. Years ago, for example, some of our ministers, as the synodical proceedings prove, showed no small amount of a sort of insurgency which was the out-

growth of individualism and a perversion of what was much exploited as "Lutheran liberty". From the days of the Reformation that phrase among us has been a cherished heritage, but it must be confessed a heritage under the shelter of which source abuses have been fostered. It is a good and noble thing that is connoted by those two words, but good and safe only as subject to some self-imposed limitations. Years ago in this country "Lutheran liberty" manifested itself in some of its perversions in certain un-Lutheran practices and disregard of the rights of neighboring pastors as well as of synodical constitutions and regulations.

The older records of some of our synods show that some brethren fell to traveling in the wrong denominational orbit, and that at times they had to be called to account for the introduction into our churches of anabaptist views and practices. But examination proves that with such irregularities in teaching and practice, the men who had oversight of the church in that earlier day, and who gave direction to church affairs, dealt with firmness and Lutheran consistency. In the minutes of one of our synods for 1860 there appears this action. "Whereas, we are credibly informed that certain brethren of this synod have departed from the universal and exclusive mode of Baptism practiced by the Lutheran Church, in that they have immersed individuals presenting themselves as subjects of this rite, and whereas, we consider it essential to the purity of our Church that her distinctive features, both as related to doctrine and practice, should be preserved, and whereas, further, such departures from her usages have a direct tendency to produce irregularity and schism". In the proceedings of the next year we find a wholesome action called out by not only irregular practice but also threatened rebellion on the part of one of its members in the abuse of his alleged "Lutheran liberty". "There is one thing in his letter that yet merits attention. It appears

he has been influenced to immerse an applicant for baptism. We respectfully offer the following:

"Whereas the Brother accompanies the report of his irregularity with a threat of rebellion in his congregation against the action of Synod in case synod censures him, therefore

"Resolved, that in the administration of Baptism by immersion he has grossly violated specific regulations of this synod, and his course and conduct be, and hereby are heartily condemned.

"Resolved that he be suspended.

"Resolved, that congregations are under moral obligations to comply with the regulations of Synod, and that they are grossly irregular when they advocate or allow Baptism by immersion".

In the ancient usages of the Scotch churches of the Presbyterian order there was a custom as it was known of "Fencing the tables", by which usage was meant the careful guarding of the Holy Communion. As early as 1850 we find that one of our synods felt called upon to deal with certain irregularities that had grown up in connection with the observance of this sacrament. "Inasmuch as we are aften imposed upon by persons from sister Churches, who are unbaptized, communing with us, therefore:

"Resolved, that we expressly state at such seasons, that all such persons cannot commune with us. Resolved, that we as a Synod require all applicants from other Churches to our ecclesiastical connection, to make themselves acquainted with the doctrines and usages of our Church, and that the President recommend suitable books for the acquisition of this knowledge."

Repeated actions occur in the earlier minutes of our synods also dealing with disorderly disregard of synodical and parochial boundaries. The men who tried to live in such disregard of synodical geography, and who were guilty of unfraternal raids into other men's pas-

torates in a fondness for fees and donations, were frequently warned in various synodical actions to "discontinue", and sometimes with an official admonition that worse might follow, in case of continued disregard.

Coming to the sphere of casuistry we find a variety of synodical judgments expressed on a variety of subjects. The question of the authority of conscience is an old subject. The nature of such a power, the rule of right or wrong, have been matters of endless discussion and of some strife. Our fathers shared in this interest and in some instances showed a tendency to take some things out of the sphere of liberty and place them in that of the law. As an example, early in our history we find that one of the synods went strong on the tobacco question, provoked thereto as it would seem, by the conduct of some of the reverend brethren within the courts of the synodical meeting. "Resolved", said they, "that we as a Synod regard the use of tobacco as a filthy practice, disgusting, and an annoying nuisance, and especially so in the House of God".

We find, as early as 1854, another of our synods making a distinction between attendance at the circus and the menagerie, it being regarded, one would infer from a synodical resolution, as morally permissible to see the elephant, the monkey and other beasts in the collection gathered from the ends of the earth, but not permissible to listen to the stale reflections of the clown or to gaze upon the gyrations of the bareback riding artist. A beneficiary student in one of our colleges, who later became one of our ablest and most distinguished preachers, was the occasion of this resolution. "Your committee would report a letter from Brother——in which he says that he, through deceptious bills, was induced to enter a circus instead of the menagerie, and coming to himself, he bitterly repented of his error, praying Synod to pardon him for this time; and he promises thereupon to avoid similar and all other offences in the future, God aiding him".

Let it not be supposed that such symptomatic displays of what may be classified as erratic tendencies and actions, were peculiar to Lutheran people Others had such displays that at one time and another surpassed anything in our history. The Presbyterians had confessional problems and even a split one year before Muhlenberg came to America. Congregationalists, now broad and liberal for the most part, had controversies and disruptions over more attenuated theological and ecclesiastical problems than any that have vexed us. There were revolutionary agitations and changes among churches in the most ancient seats of Puritan and Pilgrim Christianity in this country. Divergent tendencies revealed themselves during and after the "Great Awakening", eliciting controversies in which Jonathan Edwards and Charles Chauncy were the leading protagonists. There were schools of opinion known as Old Calvinist and Hopkinsian which drew more and more apart. In 1801 a schism took place in the old Pilgrim Church at Plymouth, the issue being the settlement of a minister of "liberal" sympathies. In 1803 there came a painful and disheartening blow to those who cherished the doctrinal traditions of the New England Churches in the election of Henry Ware to the chair of theology in Harvard College. The election of Ware and three others of the "liberal" or Unitarian complexion, which soon followed, announced to the "Evangelicals" that the influence of the College was thenceforth committed to the opposite side. The Episcopalians too had troubles long before any that invaded our ranks. In the year 1787 the old Episcopal Church of King's Chapel in Boston declared itself Unitarian in doctrine, amended its prayer book accordingly and inducted into its pastorate for minister, James Freeman, a man of pronounced Unitarian principles. Thus as was said, "the first Episcopal Church in New England became the first Unitarian Church in America". There were others who shared in similar experiences.

The question arises is there any discoverable warrant, especially for the confessional erraticisms and departures from historical Lutheran practice in the earlier periods of our denominational history in this land? The writer feels assured that, considering the history of other religious faiths in this country, it would have been remarkable had our people been left untouched and uninfluenced by some of the erratic tendencies we have noted. Considering the fact that religion is such a fundamental fact in human life, that it has to do with the finest and best things of which men are capable; and further that it has so frequently been infested with false guides, it is not surprising that differences have emerged even among the best of men, and that at every stage of the history of the Church some good men have made mistakes and separated one from the other. Religion is not even unaccustomed to the sight of her votaries turning upon her and saying, "We have been deceived" and upbraiding her, and saying that the path she has pointed out is nothing better than a sheep-track which neither leads onward or leads home. Men have not only separated and contended for their religion but have died for it as for no other order of life and conviction, political, social, or economic.

The unhistorical and un-Lutheran tendencies came in when as a people in this land we were weak and entirely overshadowed by other and much stronger expressions of Protestantism. In 1850 the Lutheran population of this country was less than 50,000, while in 1860 it was much less than the membership of a single synod now. This was the period of the "Definite Platform" and its unsuccessful abridgements and emendations. These men of the "Platform" type too, let it be remembered, came in contact with some men with a cold, rigid, loveless type of orthodoxism. They knew of sermons that were full of bitter polemics and of catechizing that was but a cold and formal exercise of the memory. They had come in some contact too with a repellant, polemical ex-

clusivism. It must be confessed that many of these men as well as their neighbors, in a day of destitution of denominational literature in the language of the country, did not know what true Lutheranism is, but in their time and place they were pious, devoted to the Lutheran Church, and in self-denial were laying the foundations upon which others could build more wisely.

There have been Lutheran historians, and some but recent, who have written history upon the manifest assumption of the denominational infallibility of the bodies with which they are connected. They may have escaped some of the errors we have noted, but have certainly displayed as much weakness on some other lines. We believe in much that such confess and appreciate their good works, but must be permitted to dissent from any assumption of Lutheran infallibility or impeccability. Even in the days of confessional looseness and the introduction of alien methods, the historical spirit was at work and more and more asserting its increasing power. Slowly and steadily there came over the church a feeling that the manifestations we have noted were erratic and that the confessions of the Evangelical Lutheran Church framed in a day of controversy and with their affirmations directed against what were at the time regarded as the peculiar dangers to which the faith of the Church was then exposed, after all, adequately expressed the truth of the Gospel and the faith of the Church founded upon that Gospel; that they constitute, after all perversions and attempted modifications, the noblest statement of Christian doctrine that had ever been given to the world. In a time of theological unrest, when the vital questions of religion are being subjected to debate and criticism, her growth has come with a return from any erratic tendencies to the more positive statements of her earlier days. In thus doing she keeps her faith with the past co-ordinated with loyality to her Head and Master.

To everlastingly magnify, as some continue to do, the

errors and needful limitations of our denominational youth in this land, to continue to cultivate prejudice by constantly rehearsing some of the peculiarities of our state of tutelage, is to do injustice to ourselves, to history and to Divine Providence. In a more comprehensive faith and a larger charity the children should estimate the work of their fathers who laid the foundations.

Springfield, Ohio.

ARTICLE VII.

CURRENT THEOLOGICAL THOUGHT

I. IN ENGLISH. BY PROFESSOR J. A. SINGMASTER

(From the October 1919 Quarterlies).

Dr. B. B. Warfield in the *Princeton Theological Review* characterizes "Albert Ritschl and his Doctrine of Christian Perfection" as follows:—

In point of fact Ritschl therefore brings us back, for the essence of Christianity, to the repetition in His followers of just those simple elements of piety which are given originally in Jesus. His Christianity is just "the religion of Jesus". And the whole purpose of his main treatise would not be misleadingly described as an attempt to show that those conceptions pronounced by Lagarde "apostolical, not evangelical" are really "evangelical" as well as "apostolical", because "rightly understood" they mean nothing more than following Jesus in thinking of God as mere love, who has no intention of punishing sin, and therefore living no longer in distrust of Him, but in trusting acceptance of His end as our end. Like Jesus, and under the impulse received from Him, (through the community) we are to live in faith, humility, patience, thankfulness, and the practice of love in the kingdom of God. Doing so, we shall be divine as He, doing so, was divine. This is to Ritschl the entirety of Christianity: and this is at bottom just a doctrine of "imitation" of the religion of Jesus. * * * * * This type of piety he endeavored to impress on the church as the substance of what it is to be a Christian. It was in its interests that he worked out his theology, and it was in its interest that he turned and twisted the teaching of the Scriptures and of the great Reformers alike, in the determination to wrest from their unwilling lips support for it Nothing could exceed the eclecticism of his procedure,

except it be its violence. He takes from Scripture and Reformers alike what suits his purpose, without the least regard to its logical connection, and then fits it without mercy into his scheme. He himself naively betrays how he deals with the Reformers, for example, when he drops the remark: The reformatory ideas are more concealed than revealed in the theological books of Luther and Melanchthon themselves. Neglecting their real teachings he gathered out from their writings such chance remarks as could be made to fit in with his own view of things, and built up from them a new Reformation doctrine which he presented as the only true one. Thus he gave the world a new Naturalism, decked out in phrases borrowed from the Scriptures and Reformers, but as like their system of thought as black is to white, and called it the true doctrine of the Bible and Reformers. This strange procedure has, under his influence, been systematized and men now tell us gravely that the essence of any movement consists of that in it which we can look upon as lasting truth—which, being interpreted, means that in it which we find conformable to our own predilections. In Ritschl's own hands it was rather the result of his overbearing temper, which imposed itself upon the materials of his thought and bent them to his service. So far as this, or something like this, is the true account of the matter, it is not necessary to attribute to him any direct purpose to deceive. The result was the same.

From an article on "Church Spires" by Bishop William A. Quayle, in the November *Methodist Review* we quote the following interesting paragraphs:

A church spire is the most spiritual thing man has contrived. It is therefore, the most poetical; for things spiritual are the highest form of poetry. Greek temples had no spires. Spires came with Christ. The irresistible poetry of him ran along the veins of men like sunlight until when they came to build a place of worship

out in the sunlight, far from the catacombs, unconsciously they flung their architecture into aspiration. A spireless church is an eyeless structure, having lost the essential spirit of what it is. Those structures which are built like a library-building, or a court of justice, or an opera house have lost the beat of the heart of ecclesiastical architecture. Men should not be tolerated as church architects who do not have in their own hearts the secret of God and the distillation through their plans of the mood of the gospel. This is a cardinal sin of contemporaneous church architecture. It has been secularized. In the name of something new they have imposed on the untutored in these fine spiritual atmospheres the grim spirit of utility that leads to the forgetting of God.

A church is the only thing of its sort on this earth. There are no kinsfolk to churches. They belong to the immortality of man, while all things substellar belong to the temporality of man. They die as man was thought to die before The Deathless came and wrought havoc with death. In the passion for utility, for modernity forsooth, for social rooms and serving rooms and the most modern Sunday school appliances, we have been led far and away from the sublimity which a church really is, and must remain if so be it shall retain its shining hold upon the life of the world. Utilitarian church architecture forgets central things—not matters of minutia, but a heart thing. A church is a reminder of man and a reminder of God and a reminder of both of them in the same breath; not man one time and God another time, but to think of both simultaneously and always so, as we think of summer and greenery, as we think of motherhood and tenderness, as we think of darkness and dew. As far as a church building can be seen it should remind him who sees it of his God.

Dr. L. Franklin Gruber in the *Bibliotheca Sacra* discourses concerning "The Creative Days". He says in part:—

The accounts of the first three days tell respectively

basis; and Whereas, several sister synods have charged of the creation or manifestation of light, of the establishing of the firmament together with the dividing of the waters below it from those above it, and of the separation of the waters upon the earth's surface from the land and also of the creation of plant life. There were thus two distinct creative acts on the third creative day. The accounts of the last three days tell respectively of the placing of lights or luminaries in the heavens with their appointments, of the calling into being of sea-animals together with winged creatures, and of the calling into being of land-animals, and also of the creation of man as nature's crown and lord. Hence there were also two distinct creative acts on the sixth creative day.

The first triad thus began with light and ended with two creative acts, the second one being the creation of life in its lowest form, in plants. The second triad began with organized light-dispensers and ended with two creative acts, the second one being that of the creation of the highest, psychic, life in man, God's image. Hence both periods began with light, the first with light diffused, and the second with light radiated from highly organized luminaries; both periods ended with life, the first with the lowest living organisms (plants) and the second with the highest organized life(man). And at least the latter of these creations, that of man as a living soul (i. 27; ii. 7), was a superadded act and manifestly a distinct and real creation ex nihilo, or an absolute creation, as the beginning of a new non-absolute entity,—as was also evidently that of living beings in sea and air. Hence the use of the word *bara* for these two creations (ver. 21,27), even as for the absolute creation of primal matter (ver. 1). The account of the first triad, moreover, may be said to speak of God's work upon crude matter as the preparation for the beginnings of life, with which that triad was crowned and closed; the account of the second triad speaks of God's work upon matter in its higher organization and of the calling into being of the successive higher forms of life, crowning all with the life of the human soul.

Dr. David Foster Estes writes in the same Quarterly of the *"Divine Transcendence"*, from which we quote the concluding paragraphs.

Lately we have heard little of the "Beatific Vision" and of all that this phrase suggests. Men, even Christian teachers, have scoffed at every aspiration beyond what this world might be made to satisfy. Perhaps now that we have learned that the world is still very evil, even if we do not go on to add that "The times are waxing late", men may learn that the soul has aspirations and needs that even a world made fit for democracy cannot satisfy; and they may think again the other-worldly thoughts that of late have been but a mocking, and will be glad again to sing,

"There grief is turned to pleasure—
  Such pleasure as below
No human voice may utter,
  No human heart can know,
And after fleshly scandal,
  And after this world's night,
And after storm and whirlwind,
  Is joy and calm and light."

Yes, all this and more. Beyond every other promise and every other hope is one which we can hold only as we think of our Lord as divinely transcendent; and this promise and this hope beyond every other is that "we shall be like him; for we shall see him as he is",—and

" Amidst the happy chorus,
  A place however low,
Shall show Him us, and showing
  Shall satiate evermore."

Where in all the history of truth has there ever been a more perfect exemplification of the old apologue of the shield, on one side silver, on the other gold? Men have

wrangled because they saw but one side of the truth. God is both immanent and transcendent, "One God and Father of all, who is over all, and through all, and in all".

"The Philosophy of Prohibition" is presented in the same Quarterly by Dr. Chas. W. Super.

The rapidity with which the prohibition forces marched over the final stretch into the land where there should be neither beer nor distilled liquors has been almost marvelous when we consider the long period during which they were engaged in marshaling and training their forces. It was a notable case of *vires adquirit eundo.* It is the final stage of a process of evolution effected almost entirely through the enormous amount of literature placed before the public by friends of the reform. It has kept pace with the growth of democracy. It is an error to maintain, as so many of its opponents are wont to do, that a prohibition state is unnatural. Francis Lieber, the eminent German-American publicist, pointed out long ago that one state of society is no more natural than another; that conditions more or less artificial may be produced temporarily by force; but that such conditions are always transient. Yet even these can hardly be called unnatural. The prohibition movement was greatly aided by our entrance into the World War. But the acceleration was not wholly due to solicitude of those who remained at home for the welfare of the soldiers who went abroad: it was largely owing to the fear of being charged with pro-Germanism by their fellow citizens. For reasons both politic and political, many men voted for statutory prohibition who had no sympathy with it. The German-American Alliance which had for some time been the mouthpiece and protagonist of pro-Germanism in this country, had become arrogant, and its speakers had indulged in disparaging remarks upon almost everything American, especially upon prohibition. It had entered upon the project of forming an *imperium in imperio,* one of the fundamental principles of which was to be the unchallenged right of every indi-

vidual to drink without other restraint than that imposed by the individual will. It appears to have had no more doubt of success than had the Kaiser when he launched his great drives, westward, eastward, and southward.

Prof. James H. Tufts writes in the *International Journal of Ethics* of "Wartime Gains for the American Family" He concludes as follows:—

The Greek story of Agammemnon which told of the warrior disregarding family ties for military necessity, disregarding family morals under military thrill of power, and finally after his victories falling himself a victim to the passions of maternal love and conjugal jealously, suggests in its outcome the issue of the duel between war and the family. War has disregarded the family under plea of higher necessity; it has habitually trampled upon many of the family sanctities; it has lowered birth rates and loosened marriage ties; it has often quenched in death the family life so happily begun. But now, what lies behind the insistent and compelling demand in all countries that this war shall be the last? What gives its deepest urge to that demand for a league of Nations and for international co-operation and justice, which the peoples of the world have so deeply felt? Not, I take it, so much that war is expensive, or irrational, or risky. Is it not chiefly this: That the family at last rises to avenge itself upon its ancient enemy and destroy it? This time, the first possibly in history, there is the chance that the family, like Wordsworth's Happy Warrior may turn its "necessity to glorious gain".

Dr. H. T. Andrews, London, Eng., discusses "The Legacy of Jesus to the Church" in the *American Journal of Theology.*

The greatest legacy which Jesus bequeathed to his followers was undoubtedly the legacy of himself. It was the transcendent personality of Christ that dominated not only his contemporaries but all the later converts in the

Apostolic age. No ordinary categories were adequate to describe the effect produced by Jesus on his hearers and followers. Even the title Messiah failed to convey all that he was to the men who knew him best. It is one of the greatest miracles in the history of thought that within thirty years of the crucifixion, by a daring leap of the imagination, the apostle Paul came to regard Jesus as the source and center and goal of the cosmic universe. And yet that audacious assertion seems to have been accepted on all sides without challenge or cavil, because in the experience of the church Jesus had proved himself worthy of the highest terms that thought could find to describe him. Everything else in the New Testament derives its value from the personality of Jesus. The ethical teaching is authoratative because it is the teaching of Jesus. The cross gains all its meaning from the fact that it was Jesus who died. From the very beginning Christianity was Christ. He is something infinitely more than the founder of a religion. He himself is the center and core of that religion.

Moreover, we must always remember that the legacy which Jesus bequeathed to the church in his own personality is not limited to his historical appearance in Palestine. The modern attempt to distinguish between the Jesus of history and the Christ of faith is a false antithesis utterly unknown to the New Testament. The two conceptions are linked together by the fact of the resurrection. Faith in the living and eternal Christ is the natural implicate of the resurrection. Jesus bequeathed to the church not merely a great and holy memory but a living and abiding presence, not merely the thought of one who had "greatly lived and greatly dies", but the thought of one who was alive forevermore.

In an article in *Religious Education* on "The Church's Job", Dr. Durand Drake of Vassar College commends Boy Scouts, Camp Fire Girls and Girl Scouts and kindred associations. Dr. Drake must not be taken too seriously.

What is the secret of their success? First and foremost, they really interest the average boy and girl,—which is more than we can honestly say of church and Sunday-school. We may as well make up our minds to this: you cannot save unless you can interest. And the average boy, to be quite frank, is bored—or irked—in church or Sunday-school. He has to be pushed to attend, he gets little or nothing out of it. It is what his parents want him to be interested in, not what he is interested in. He has no share in its program, no opportunity to express himself in it. Jewish history (or pseudo-history), supposed acts of Christian apostles, exhortations of Christian missionaries to their infant congregations—all this is not only remote, but seldom gives him a vision of the sort of hero he really admires. This is partly due to the false atmosphere of the goody-goody which is created by tradition about these really red-blooded men. But, however that may be, these are not his natural heroes, and it is very difficult to make him give more than a languid attention to them.

On the other hand, the name "scout", with all the glamor of danger and endurance and skill that it suggests, the wearing of a khaki uniform, the romance of outdoors unfolded to him, the opportunities for developing skill in all sorts of alluring and useful ways—all this, and much more in the fascinating program of scouting, not only rouses and keeps the boy's interest, but keeps it in general at a pretty high pitch.

But to say that the boy is interested does not go far enough; the maintaining of the Scout code becomes his own interest. Whereas at church, or even at young people's devotional meetings the boy commonly is in the attitude of feeling that he ought to believe and desire this and that, in the Scout code he has what represents his own actual ideals. The great international Scout movement is his movement, he is part of it, and is proud of it. Instead of being exhorted, preached at, repressed, his own longing to be a good scout is enough. "A scout is trustworthy; a scout is loyal; a scout is helpful; a

scout is clean; a scout is cheerful; a scout is reverent"| The principle of "suggestion" is used in the adroitest way in this scout law, which is worth a thousand prohibitions. Boys are just as eager to be autonomous as grown ups; let them have a code that is their own code, and they will stick to it through rain and shine. They are far more sensitive to the approval and blame of their equals than to that of their elders. When they attain to the privilege of being a scout, and repeat the Scout Oath: "On my honor I will do my best to do my duty to God and my country and to obey the scout law; to help other people at all times; to keep myself physically strong, mentally awake and morally straight", they are not merely hearing what their elders want them to do, they are saying what they themselves want to do, and will to do.

The Christian Union Quarterly has an acticle by Alva W. Taylor on "The Rural Church and Christian Union" from which we quote, as follows:

That organic union is possible in only an occasional case is too patent to demand argument. In that matter we face a fact and not a theory. Theories can be argued and resolved but facts cannot. That the spirit of co-operation is becoming pervasive is apparent. Is there a way in which co-operation can be practiced so as to eliminate over-churching with its consequent weakness and effect an organic enterprise that will not compromise conviction? The federated church seems to offer that possibility. It leaves each group and each individual free to maintain any and all their traditional and personal loyalties. It need not disturb the overhead or denominational societies and conventions so long as the traditional sentiment in regard to them remains. It creates a church that accomplishes union in its own community but does not thereby cut off fraternal relations with all other churches through severing denominational ties without having set a new "union denomination". By uniting the local congregations it makes a resident pas-

tor possible and with him the strengthening of religious work in the community. It gives a larger motive for church activity through enthusiasm for a more definite community programme, the success of numbers and abler direction. It will make for longer tenures to the minister and procedure for the church and abler ministry. It will broaden the church programme from preaching once or twice a month in each of several churches in which the members are seldom more than mere listeners to a full programme of church work with services every Sunday, the organization of the young people and other classes, the promotion of sociability and of a benevolence that always comes by giving the people something more to challenge their generosity. It recenters attention from the waning interest in sectarian programmes to the increasing interest in community welfare. By doing the will in regard to unity it will in time work our union. What we cannot procure by the revolution of ideal and immediate organic church union we can evolve through putting first things first and allowing them to work out their own fruitage in time and through the sound process of human nature. We cannot see all the process from the beginning. If we refuse to attempt anything until we can do so we will perish in doubt and inanition. By practicing unity we will learn the way to union.

"The Rising Tide of Social Unrest" by Dr. H. G. Moulton, published in the *Yale Review* has the following on Bolshevism.

Bolshevism, as a philosophy of social and political organization, is nothing new. With minor variations it is but Marxian socialism of the vintage of 1848. The spread of Bolshevism, however, is not to be attributed so much to a sudden increase in the number of intellectual adherents to Bolshevistic principles as to the social despair incident to demobilization, and its resulting unemployment, hunger, and lowered standards of living.

Lenin and Trotsky seized their opportunity when from

twelve to fifteen millions of war-weary and disheartened soldiers were thrown into an utterly stagnant labor market. The Russian economic organization had completely broken down under the strain of war. Counting on a short conflict, Russia mobilized her man power in unprecedented numbers, but almost entirely neglected financial, commercial, and industrial mobilization. Hence the end of the struggle for Russia was marked by a terrible prostration of industrial activities, which was rendered the more acute because the rest of the world remained at war.

The Bolshevist leaders made use of this great unemployment crisis with extraordinary cleverness. They promised everything. And the ignorant masses, feeling that conditions could not in any event be worse, lent a sympathetic ear to the glowing accounts of the peace and plenty that would follow the adoption of Bolshevist principles. Moreover, the Red Guard was largely recruited from the ranks of the unemployed. The choice to a demobilized soldier was unemployment and starvation—so far as he could see—or six hundred roubles a month, with housing accommodations and innumerable special privileges thrown in, as a member of the Bolshevist army. Who can say that from the standpoint of the individual facing starvation his choice was not a wise one —however, disastrous the consequences for society that might follow.

When a country is once started on the road of revolution, it becomes more and more difficult to restore political order and to resume the processes of economic production. Revolution always tends to further the disorganization of economic life; this increased disorganization serves to swell the volume of unemployed and to lessen the national production; and this in turn drives increasing numbers of people to extreme measures. Thus events move in a vicious circle of causation, until the very foundations of economic existence are undermined.

Affairs in Central Europe since the signing of the armistice have followed a course very similar to that in

Russia in 1917-18. And the world over, the ranks of Bolshevism are being recruited from among those who, assured of peace and prosperity with the ending of the war, find themselves instead without even the opportunity of working for a living. As Mr. Vanderlip asserted, after viewing at first hand the economic condition of Europe last winter, "Hunger can drive any man to Bolshevism".

CURRENT THEOLOGICAL THOUGHT

II. IN GERMAN. BY PROF. J. L. NEVE, D.D.

ORGANS AND REPRESENTATION OF LUTHERANISM.

The chief literary organ for expression of theological thought among the Lutherans of Germany is the *"Allgemeine Evangelisch-Lutherische Kirchenzeitung"* in Leipzig, founded by Luthardt. It is also the recognized organ of the international *Allgemeine Evangelisch-Lutherische Konferenz* of which we shall have something to say below. Very valuable papers, written for the most part by German theologians, are published in this weekly of twelve pages. As a rule, these great theological discussions are running through a number of issues and are later published in separate print. Then there is a department for church news. Sometimes larger reviews of certain parts of the Church are given. Also a very brief survey of political events is appended. Every issue is prefaced by a devotional article which is always exceedingly fascinating because of its adaptation to the interests of theologians. This highly instructive paper is found on the desks of Lutheran theologians the world over. In connection with it, but as an independent publication, there comes the *"Theologisches Literaturblatt"*, edited by Prof. Ihmels. It is known for its strictly critical reviews of current theological literature. The publication house for both papers is "Doerfling and Francke in Leipzig".[1] These two papers, together with the *"Neue Kirchliche Zeitschrift"* (a monthly), published by the Deichert'sche Verlagsbuchhandlung in Leipzig, are the chief representatives of the socalled "Modern Positive School of Theology", in Germany and the Scandinavian countries. Among the contributors are names such

1 The price for the Kirchenzeitung is Marks 5 and for the Literaturzeitung Marks 3.50, quarterly. Counting the Mark at two cents and less it can be seen that it does not cost much to secure these two great standard publications of Lutheranism.

as Ihmels, Schaeder, Walther, Gruetzmacher, Stange, Kaftan, Kropatscheck, Althaus, Boehmer, Hilbert, Zahn, Bachmann, Kunze, Bard, Scheele and many others. A few great men of this school have passed away recently: the O. T. exegete Klostermann of Kiel, the N. T. exegete Wohlenberg of Erlangen, the church historian Hauck of Leipzig and Bishop von Bezzel of Munich. Two men should be mentioned, who have not entirely identified themselves with the confessional and the church interests of this school, but who have done much faithful research for Lutheranism: Prof. Kawerau of Berlin, who died recently, and Prof. R. Seeberg of Berlin. Both belonged to the middle group, or the Union. The "modern positive school" can be best characterized when we say that it is a continuation of the positive schools of Lutheranism, that came into being as a reaction against Rationalism and the Union, in the second third of the nineteenth century, and was represented by men such as Sartorius, Rudelbach, Guericke, Harless, Thomasius, Philippi, Th. Harnack, Caspari, Kurtz, Kliefoth, Vilmar, von Zezschwitz, Oehler, Hofmann, Delitzsch, Kahnis, Luthardt, Zoeckler. This school rejects evolution "as a process of nature", its application to the Old Testament and other fields of theology. It establishes itself upon revelation in the pre-existing Christ, modifying however the old conception of Scripture inspiration, a subject on which it has assimilated essential elements of the former Erlangen School. Guided by conservative tendencies, concessions are made to the modern world-view where this can be done without conflicting with the supernatural principle of revelation. The school shows its thorough scientific and modern character by employing the historical method in all theological work. As to the heritage from the reformation its theologians throughout accept the confessions of Lutheranism, aiming to develop their "modern-positive" theology in harmony with the principles of these confessions, historically interpreted. Those in our country who believe that all theology in Germany is liberalistic and radical are certainly much

mistaken. Theological liberalism in Germany, it is true, can claim strong men and has many followers. But we have been informed that during the war the internationally known and widely read organ of German theological liberalism, the "Christliche Welt", has ceased to exist, while the above mentioned organs of positive theology have all survived.

At another time we may take occasion to review and to characterize the other schools of German Protestantism. In this issue we cannot do it for lack of space, especially because we mean to speak of recent developments.

RECONSTRUCTION OF THE RELIGIOUS SCHOOL IN GERMANY.

Up to the revolution in Germany, religion was taught in all the public schools, the lower and the higher. In Lutheran provinces it was done on the basis of Luther's Catechism, the Church Hymnal and the Augsburg Confession. Where the Reformed Church was strongly represented either the Heidelberg Catechism was used or a Union catechism which represented a blending of Luther's Enchiridion and the Heidelberg into one book. In many localities, it is true, this religious instruction in public schools was much affected by liberalism, because teachers like theologians, had turned away from the old faith. There were liberalistic teachers' associations. This teaching of religion in the public schools was under the superintendency of the Church.

The National Assembly at Weimar, in the constitution for the new republic, separated the Church from the state. But when the first minister of education (Hoffmann) proceeded by a decree to eliminate religious instruction from the schools there was a powerful demonstration of protest from the parents and church people. Herr Hoffman had to vacate his seat and another more conservative man was called. But according to legislation there will be from now on three kinds of public schools: (1) *Simultanschulen,* that means schools in which children of various beliefs will receive very gen-

eral religious instruction, we judge a kind of general ethics prefaced perhaps by some religio-philosophical thoughts on divinity, immortality etc. Such instruction, naturally, will have to be kept so general that even Jews and Heathen can take no offense. (2) The religious instruction may also be confessional so that each faith will have its own teacher (*Konfessionsschulen*). But the new law states that such confessional instruction cannot be regarded as an organic part of the whole school curriculum and life. And in order to have the right to demand a confessional school a majority of parents and guardians must have cast their vote for it. (3) There may also be schools with no religion. It seems that by the state (which is socialistic) the Simultanschule is looked upon as the rule. The church people are very active to secure the confessional school. The socialistic circles and free-thinkers of all kinds are just as active in opposing confessional instruction in the schools.

In later issues of the *Quarterly* we shall continue to report on the further development of this most vital and interesting conflict. Before dismissing the matter for this time we quote, first, an expression of the Allg. Ev. Luth. Kirchenzeitung, which attracted our attention: "*Without a truly religious instruction of the young we lose the foundation and the right for infant baptism*". This is very well said and we quote again the following resolutions with were passed by a convention of school teachers who had pledged themselves to positive-Christian standards: (1) We reject the Simultanschule as the rule for public schools. (2) We protest against any oppression of the freedom of faith and conscience of parents and educators in the matter of religious instruction in the school. (3) Even in the existing so-called confessional schools we cannot anymore see a sufficient protection against religious instruction which is at variance with the faith of the Church because of the absence of supervision by the Church. Therefore we insist upon the establishment of schools which are an ex-

pression of religious freedom, in order to arrive at an institution for religious instruction founded upon the Scriptures. (4) Here we call upon all positive Christians, particularly upon their representatives and leaders, to give their energetic support to the guarantee of a truly Biblical education of the baptized children.

CONVENTIONS FOR CHURCH RECONSTRUCTION.

A number of such conventions were held during the month of September last year.

One was the *"Deutscher Evangelischer Kirchentag"* (German Evangelical Church-Day) which met in Dresden. It was presided over by Dr. Moeller of Berlin, the president of the Evangelischer Oberkirchenrat, the highest government of the Prussian Church Union. So it was an inter-church convention, not Lutheran, not Reformed, not outspoken liberalistic, but "evangelisch". It is difficult to find in English a term to express this adjective which is usually translated "evangelical". It does not however connote what is understood in English by Evangelical, namely a positive attitude to fundamentals such as belief in the doctrines of Trinity, the divinity of Christ, His atonement, the inspiration of Scriptures, miracles, etc., because Ritschlians and evolutionists were represented in this convention. Perhaps the term "Protestant" brings us nearer to the meaning of "Evangelisch" in the name of this convention. It was a representation of German Protestantism as it is composed to-day. Prof. Ihmels was present and gave a lecture, a testimony on the Gospel. The Methodists sent an address of greeting. The Leipzig "Kirchenzeitung", commenting favorably in the main upon the work of this convention, deplores that there could be no confessional expression, and, in a later issue (January 2, 1920), it remarks: "Here they all sat together, the theologians of revelation and those of the evolution, the believers in the Bible and those who reject the Scriptures. And they sat peacefully together". We are, of course, familiar with

what is said and may be said in favor of such a convention at a time like this when over against a socialistic state, in which the Roman Catholic Church is straining every nerve to secure its ante-Reformation position in Germany, the very existence of positive Protestantism is endangered. The Jesuit press is rejoicing in utterances like these: that the time is approaching when "lost territories can be regained" and the Church of the Reformation is characterized as "beaten and crushed". Neither do we believe that the most radical elements of Protestant radicalism were represented at Dresden, nor that they had a decisive influence. The Kirchentag stood for "confessional" religious instruction in the schools and for the right of foreign missions. Yet we feel that a few critical remarks are here needed. We read that it was a chief interest of the Kirchentag to stand for the rights of the Church against the state and to protest against any interference of the states with the reorganization of the Church in the various territories. But a glance at the program as published in the Allg. Ev. Luth. Kirchenzeitung (Sept. 12, 1919) and a reading of the leading address by Dr. Veit, the bishop of the Protestant Church in Bavaria (preeminently Lutheran) convinces us that much more is planned. While assurance was given that no "Reichskirche" is intended yet the fact remains that by a unanimous vote the Kirchentag was made a permanent institution, that "foundations are to be laid" for a church organization (Zusammenschluss in neuen Formen und mit erweiterten Zustaendigkeiten). Dr. Veit, the successor of Bezzel, actually expressed the hope that, upon the foundations of this initial convention of the Kirchentag, this temporary structure would develop into a completed house. So it is to be a kind of a confederation of "the entire German Protestantism", which is to be aided and supported in "all the fields of its activity" (auf allen Gebieten seiner Lebensbetaetigung). Each territory and church, however, maintains its own confessional independence and characteristics. The Kirchentag wants to represent the churches in its

relation to the world (nach aussen). But when we examine the details of the work with which the Kirchentag is charging itself, we are at once convinced that for such work a common confession is indispensable. Care is to be taken of the brethren of the faith in the diaspora, of the congregations outside of Germany that have suffered from the war, of congregations which by the treaty of Versailles have been severed from Germany, of congregations also to be formed among those that now must emigrate. Such care is to be directed from one "centre", we read. The "safeguarding and oeumenic assertion of the ethical-religious world-view of the Evangelical churches of the German Reformation" over against influences from the outside also belongs to the program; also the promotion of a united development of the territorial churches with regard to organization (congregation and synod), to the office of the ministry, to the problems of religious instruction and theological education, to the development of inner mission, social service and evangelization. How can all this be done by a confederation which lacks the bond of a common Confession?

We add a few things that are characteristic of this Kerchentag in Dresden. In the opening address by Dr. Moeller the statement was made that the German people had received rich blessings from the co-operation between Church and state: "The Church owes a deep gratitude to the princes, and such gratitude will live among the German people." Without denying that certain blessings have come from the co-operation between Church and state, yet from the standpoint of the Lutheran Church the disadvantages have by far outweighed the advantages.[2] Concerning Church Construction the opinions seemed to have been divided. But the emphasis was upon a "people's church" under all circumstances,

2 Compare our pamphlet "The Free-Church System as compared with the State Church." Luth. Literary Board, Burlington, Ia. See also the third chapter of our series of articles on "The Union Movements" in uLth Quarterly, April 1919, pp. 201ff., 213-226; also the fifth article Oct. 1919.

without insisting upon the "confessional church" as the *conditio sine qua non.*

With this last criticism we have already characterized the difference between the Evangelischer Kirchentag and the convention now to be discussed, the *"Allgemeine Evangelisch-Lutherische Konferenz"* which met in Leipzig, also in September, immediately after the Kirchentag. Prof. Ihmels has been for years the presiding officer over this conference of representative Lutherans. There was always an international stamp upon this convention.[3] Churchmen from the Scandinavian countries and from America always participated. The commissioners of our National Lutheran Council were present at this meeting. There were also visitors from Sweden and the Baltic provinces. Between three and four hundred non-residents of Leipzig had come together. The theological faculties of Erlangen, Goettingen, Greifswald, Rostock and Leipzig were represented. Prof. Boehmer of Leipzig read a paper on "Luther as Standard-bearer of the Believers in Christ", Prof. Hilbert of Rostock on "Peoples' Church and Confessional Church". A prominent Swedish theologian (Oesterlin-Upsala) presented a special study on Luther. A Baltic pastor, Rev. Schabert of Riga, a man who had already been marked by the Bolshevists for execution and saved only in the last moments by a wonderful providence, gave a touching account of the "Martyrdom of the Baltic Church". Another paper by a professor of Jurisprudence was on "Fundamental Outlines on the Reconstruction of the Church". Dr. Cordes, formerly pastor at Mary Drexel Home in Philadelphia, now in Leipzig, spoke on "The Lutheran Church and the Training of the Young", Prof. Kunze of Greifswald on "The Lutheran Church and the Social Problem". All these papers have been or are published in the Allg. Ev. Luth. Kirchenzeitung.

Here at Leipzig the motto was: The Church must be, first of all, a "Confessional Church", with the definite

3. Compare October issue (1919) of Lutheran Quarterly, p.551.

message of the Gospel as interpreted by the confessional testimonies of the Lutheran Reformation. But with this message it must be as much as possible a "People's Church". The Church must try to hold all who are willing to remain under her influence. Kaftan declared: "If the Peoples Church cannot be decidedly confessional then we must stand for the Confessional Church".

On the discussions regarding the German mission fields, concerning which conference was held with the commissioners of the National Lutheran Council, we shall have something to say in the April issue of the *Quarterly*.

Next comes the *"Lutherischer Bund"* which met in Hermannsburg, almost contemporary with the Kirchentag. Here we have a confessionally stricter group of Lutherans than that which a few weeks later was assembled at Leipzig. The Lutherischer Bund originated from a protest of these Lutherans against the admission of the Lutherans of the Prussian Union into the Allg. Luth. Konferenz, some fifteen years ago. This Bund is composed of those Free-Church Lutherans in Germany that came into existence in the middle of the last century as a result of the conflict of confessional Lutheranism with the endeavors of the Prussian State to introduce the Union. There were six larger and smaller bodies which have recently united into one confederation. But a number of State Church ministers are also in the Lutherischer Bund.

At this convention, the discussion of a paper by Dr. Haccius on "The Evangelical Lutheran State Churches in the Hour of their Decision" led to the resolution: "The Church, freed from the state, must be a confessional church, because such a church alone can become a real people's church; such a church alone can bring about a reconstruction and will prove to be a victorious factor in the struggle with anti-Christian infidelity, with Romanism and with the Reformed influences of Anglo-American origin". In the general resolutions it was de-

clared: Now the hour of testing has come for the Lutheran state churches of Germany. It is to be revealed whether they are willing to establish themselves as confessional churches, in harmony with Art. VII of the Augsburg Confession, or whether they will choose to hold their former constituency in order to be first of all a people's church, but at the cost of sacrificing the Confession. Earnest warning was given against all the endeavors to unite people of various beliefs into one church by employing ambiguous confessional formulas. Pointing to the hour of history the plea was made to let the whole reorganization be determined by absolutely no consideration but the Word of God and the confessional experience of the Church. Hope was expressed that now the Lutheran Churches of Germany, freed from the state, would see their way clear to unite with the existing old Free-Churches. Regarding the religious education of the Baptized children it was declared that no religious instruction could satisfy the Church except a confessional teaching under the supervision of the Church.

To complete the list of conventions that were held last September in Germany we shall close with a report of the essential features of the program of the *"Friends of Evangelical Freedom"*, who represent the men that are laboring to put the academic liberalism of Germany's universities into practice. Prominent in this group is Prof. Baumgarten of Kiel. Here are their principles: (1) We see in the Gospel of Jesus and in the forces of the Reformation the foundations of our religion, but we know that every age has to render its contribution to a deeper conception of religious thought. We want a religion that does not stand beside life, but which, in ever growing degrees, strives at comprising and permeating life itself with all its moral and physical powers. (2) Such religion cannot be fully comprehended by man's reason and cannot be defined in formulas. We want a Church, therefore, in which it is admitted that every individual is accountable to himself for his convictions, and where people of like belief may unite in special re-

ligious societies, but which, as a church, refuses to draw up a common creed. . . . (3) We want a church which grants full freedom of conscience . . . . . (4) We want a church which respects the full realm of science, a church which does not keep the congregation ignorant of its results, a church which is in living touch with the intellectual life of the people; a church at the same time, which does not in the least permit herself to be turned away from eternal religious truth by the tendencies of the age. (5) We want a free evangelical people's church which is to comprise all church bodies of the German people. It is to be free from the state and to be neutral regarding all political parties. Everything within this church is to be done for the people and through the people. (8) All ministers are to have like titles and like rights. As to their convictions they are to be under no authority. There shall be no heresy trials. (9) . . . . . There shall be no obligation to use perikopes and forms for prayer. (11) We stand for the right of religious associations to have non-theologians as preachers and for the administration of .the Communion . . . . . (12) We want religious instruction in the public schools without supervision of the Church.

We mentioned Prof. Baumgarten as a champion of this group. Traub of Berlin, Heydorn, of Hamburg might also be mentioned. Another representative is Prof. A. Drews of Karlsruhe, who is again traveling from city to city in Germany, trying to prove in lectures that Jesus never lived.[4]

We shall frequently have occasion to quote characteristic utterances from this camp.

Hamma Divinity School, Springfield, O.

4 A thorough refutation of Drew's lecture has just been published by Prof. J. Leipoldt-Leipzig.

ARTICLE VIII.

REVIEW OF RECENT LITERATURE.

FLEMING H. REVELL COMPANY. NEW YORK.

The Lutheran Church and the Civil War. By Charles William Heathcote, A.M.,Ph.D. 12mo. Cloth. Pages 160. Price $1.50.

Dr. Heathcote deserves great credit for this careful study of one of the most important periods in the development of the Lutheran Church in this country. The discussion is not confined entirely to the years indicated in the title. The first three chapters deal with the history of the Church previous to the Civil War especially as affected by the slavery agitation which preceded the war. The fourth chapter treats of the Lutheran Church in the North during the war, and the fifth of the Lutheran Church in the South during the same period. Then there is a chapter on the Lutheran institutions and the war, and a closing one on the Lutheran Church since the war, bringing the history down to the great Merger meeting in New York in November 1918.

The author has evidently made a very thorough study of the several topics discussed. Wherever possible he has gone back to the original sources for his material. An extensive bibliography at the close of the volume and a carefully prepared index add much to its value. There is also an informing "Introduction" by Professor Russell Alden, Ph.D., of Washington, D. C.

JACOB A. CLUTZ.

The God Juggernaut and Hinduism in India.. By Jeremiah Zimmerman, D.D., LL.D. Cloth. Illuminated Cover. 5½x8. Pp. 319. Price $1.50 net.

This very readable story of Hinduism, told by Dr. Zimmerman from personal observation was reviewed by the *Quarterly* five years ago. Its popularity is attested by the fact that a third addition has appeared.

J. A. SINGMASTER.

THE AUGSBURG PUBLISHING HOUSE. MINNEAPOLIS, MINN.

From Army Camps and Battle Fields. By Gustav Stearns, Captain-Chaplain 127 Infantry, 32nd Division A. E. F. 8vo. Pages 282. Price $1.25.

The author of this book is one of the many young Lutheran pastors who responded so promptly to the call for religious leaders for our army when America entered the great World War. He was at that time in charge of the Church of the Ascension in Milwaukee, Wisconsin, which granted him leave of absence during the war. He was in the service nearly two years and had a rich and varied experience in the training camps in this country, on the transports going to and returning from France, and on three battle fronts "over there", as also with the Army of Occupation along the Rhine after the signing of the Armistice. He was wounded in one of the engagements while ministering to wounded and dying soldiers and burying the dead, and received most honorable citation by General Pershing for gallantry in the discharge of his duties. As an illustration of his fidelity the publishers state that he "buried fifty one fallen soldiers in one day on the battle-field, under shell-fire".

The volume is made up of weekly letters written to his church and its several organizations during his absence. As they were not written with any thought of publication they have all the freedom and personal touch of such a correspondence. They are full of interesting details such as might be expected under these circumstances. They are now put into print in compliance with the request of hundreds of soldiers and civilians who read or heard them as they were received from time to time.

There are 76 letters in all, and the book contains also 67 illustrations. Most of these are reproductions from photographs presumably taken by the author himself.

JACOB A. CLUTZ.

LUTHERAN BOOK CONCERN, COLUMBUS, OHIO.

Occasional Sermons. Vol. I. Collected and Edited by Rev. L. H. Schuh, Ph.D. 8vo. Cloth. Pages 606.

Dr. Schuh has done a fine piece of work in the preparation of this volume. It contains 58 sermons, contributed by 30 different ministers. At least four or five of the general bodies of Lutherans in America are represented.

Among them are the Synodical Conference, the United Lutheran Church, the Joint Synod of Ohio, with which the editor himself is connected, etc.

The sermons are classified under the following heads, Ordination, Installation, Corner Stone, Dedication, Patriotic, Reformation, Anniversary. There are also a number of sub-divisions under some of these heads. For example, under the general term Dedication, there are sermons for the dedication of a Church, of an Organ, of an Altar, of a Parochial School Building, of a Cemetery, etc.

These sermons are, of course, not intended to be appropriated and used bodily by other ministers for the purposes indicated in the titles. This would be rank plagiarism and would be a very dishonest performance. No true minister of Jesus Christ could be guilty of such a thing. It would be unthinkable and inexcusable. They are designed only for suggestion, and properly used in this way they may prove very helpful, indeed, to busy and hard-driven pastors.

The publishers deserve much credit for the fine style in which they have put out this volume. The type, press work and binding are all in the very best style of the printer's art. A second volume is in course of preparation and will be published in due time, under the same title, and containing sermons for still other occasions not covered in Volume I.

JACOB A. CLUTZ.

THE METHODIST BOOK CONCERN. NEW YORK

Evangelism in the Remaking of the World. By Bishop Adna Wright Leonard. 12mo. Cloth. Pages 197. Price $1.00 net.

This volume comprises a series of six lectures delivered before the students of the University of Southern California, in February 1919. As the lecturer explains in the "Foreword" they "do not deal specially with plans for evangelistic work, but rather with that which is of greater importance—the stating of those principles that are fundamental to all evangelism".

This makes the volume all the more valuable. As the author suggests, principles are more important than plans. They are more vital and far-reaching. If the Church and the ministry are guided by sound principles,

they will find it a comparatively simple thing to devise plans that will be adapted to the needs of each special case or activity. In the absence of such guiding principles very serious mistakes are likely to be made in both aims and methods.

The several topics discussed are, "The Preacher and Evangelism", "Evangelism and Young People", "Evangelism in Church Music", "Evangelism in Social Service", "Evangelism in the Sunday Night Service", and "Safe-guards of Evangelism". Special emphasis all through is laid on those phases of the several topics which have a bearing on the problems which arise in connection with and are forced upon the Church and ministry by the new era that has followed the close of the great World War, and the return of the millions of young men who saw service during the war.

There is only one point at which we would feel obliged to take issue with the author in his discussion. This is in connection with his insistance on the necessity of a crisis conversion for the beginning of the Christian life. After speaking in sharp condemnation of what he calls "educational evangelism" as taught in Bushnell's great book on Christian Nurture, he says, "So far as I have been able to discover, the theory of educational evangelism makes no provision for the work of the Holy Spirit in conversion. The glaring defect in all such teaching is that there is no place for a spiritual crisis. This I hold to be absolutely essential and positively biblical. It does not matter how favorable may have been the accident of birth, nor how morally clean and pure the life has been, every one must come to the place where he consciously and purposely turns away from the sin and evil of the world and accepts Jesus Christ as his personal Savior".

If the Bishop only means by this that in the development of a normal Christian experience there will always come a time when the soul reaches for the first time a clear and definite realization of his saved relation to God in Christ Jesus, or a more clear and definite realization of this than he has ever known before, then we would make no special objection. But we would still want to add that in every growing Christian experience there will likely be many such spiritual crises. But if the Bishop means, as he seems to mean, that in every case prior to such a "spiritual crisis" the child, or young person, is a sinner and is under the condemnation of the law and exposed to the wrath of God, and that he only

becomes a Christian in or through this "spiritual crisis", then we would have to differ with him entirely. Too many of the best saints that the Church has ever known have testified out of a most rich and joyous experience that they were Christians from their earliest childhood, and that they never knew a time when they did not love the Lord Jesus Christ.

As for the charge that "educational evangelism makes no provision for the work of the Holy Spirit in conversion", we would commend to the Bishop's study Luther's explanation of the Third Article of the Apostles creed, "I believe that I cannot by my own reason or strength believe in Jesus Christ my Lord, or come to him; but the Holy Ghost has called me through the gospel, enlightened me by his gifts, and sanctified and preserved me in the true faith; in like manner as he calls, gathers, enlightens, and sanctifies the whole Christian Church on earth, and preserves it in union with Jesus Christ in the true faith".

We were especially pleased to find in the chapter on the "Safeguards of Evangelism" the following strong condemnation of professional evangelism "The Christian Church simply must set herself steadfastly against those evangelistic movements, the chief purpose of which is to enrich the 'professional evangelist' under whose leadership the 'campaign' is conducted. There is too much wild-fire evangelism for the Church to be careless at this point. Large numbers of free-lance evangelists roam over the country building up personal fortunes at the expense of the Church. Many of them would command very small salaries in the pastorate. They are cheap imitators of those men who are really called of God to be evangelists and who do accomplish a great work. They are usually extremists, who pride themselves on their vulgarity and who boast of the unusual, undignified, and unbecoming methods employed by them for 'getting the crowd'. These are they who bring the fair name of the Church into disrepute and cause the sinful and godless to scorn the profession of Christian people".

We desire to quote one more paragraph with the most hearty approval in which the Bishop insists on the duty of the Church to keep her institutions of learning clearly and definitely Christian. He says, "There is no denying the fact that during the past quarter of a century the educational system of America has felt the blight of German rationalism. Large numbers of our most eminent

scholars have gone to Germany to pursue their studies and for research purposes. They have returned in many instances thoroughly committed to the German school of destructive criticism. The entire educational system of America has felt the effect of this, and the denominational schools have by no means escaped. Not infrequently has it been true that teachers have been employed in Christian institutions of learning who have made no profession of religion at all, others have been merely nominal Christian, while still others have exerted an influence over students that has been utterly destructive of faith. It is nothing less than a betrayal of trust, for Christian institutions of learning to employ as teachers those who are opposed to, or unsympathetic with, Christian teaching and doctrine". These words of warning are especially needed if we are to accept as reliable the reported results of an investigation recently made by Professor Leuba of Bryn Mawr to the effect that "of the more eminent teachers of the youth of America only twenty-seven per cent. believe in the existence of God, and but thirty-five per cent. believe in the immortality of the soul".

JACOB A. CLUTZ.

Social Evolution and the Development of Religion. By Carl R. Mahoney. 12mo. Cloth. Pages, 204. Price $1.00 net.

In a brief Preface the author states his aim in the preparation of this volume thus, "The purpose of the study is to trace the relation between the development of society and the development of religion, that light may be thrown upon the relation of religious and social questions of the present time. It goes forward on the assumption that human life is continuous, carrying results from the past into the present and preparing a way for the future".

There is also in the Preface a brief apology for, or defence of, the men who are seeking to find a basis for religion, or an explanation of its origin and nature, by the study of psychology, or of sociology, or of both combined in what is coming to be known as "social psychology", and who in the prosecution of their work seem entirely to ignore the supernatural element which we find in revealed religion and in the Christian Scriptures. He says, "Much is said that is underserved against the religious psychologist for devoting so little attention to the

supernatural. An attack of this sort is due to an ignorance of the meaning of psychology or a thoughtless disregard of the scope belonging to it. The psychologist in the field of religion does not discuss the supernatural at length because it lies without his province. It lies in the realm of the theologian. The psychologist deals only with human nature, and when he discusses religion he is shut up to its human nature". This may all be true, but it does seem strange that men who profess to believe in the supernatural, and in a supernatural religion, should spend so much time and effort in trying to find an explanation of religion that has no place for the supernatural.

The volume comprises seven chapters with these titles, The Social Nature of Man, Factors in Socialization, Social and Individual Aspects of the Development of Religion, Social Evolution and the Development of Christianity, The Social Teaching of Jesus, The Practical Significance of the Social Side of Religion, and World Conflict and Reconstruction. These titles also give a fair suggestion of the general scope and spirit of the discussion. Though the supernatural element in Christianity is not emphasized for the reason indicated in the Preface as quoted above, Christianity is recognized as "the supreme religion", and as "destined to become the universal religion". While it had its background in Judaism, and was affected more or less in its development by Greek and Roman influences, it really "began with Jesus Christ" and "out of his personal life came the determinative dynamic elements and factors of the Christian religion and its development".

As to the fundamental question on which the psychologists of religion divide, whether religion is individualistic or social in its origin, our author seems to take a middle ground. He maintains that it was neither the one nor the other exclusively, but rather a combination of both. He says that "the social origin of religion is not a necessary assumption of functional psychology, and the origin of religion is no more social than individual in its nature. Religion is a fact of the evolution of the human personality, and is both individual and social in its nature. It is just as proper and as logical to speak of the religious aspect of social development as it is to speak of the social aspect of religious development. Society may just as truly be spoken of as religious as religion may be spoken of as social".

Of the effect of the war on religion the author has this to say, "The abiding vitality and adaptability of religion have been demonstrated. Under the clouds of war people drew nearer to their God. World calamity did not make people less religious but more religious. The consolations of faith were used for support in a time of trouble and uncertainty. Religion was the source of comfort in loss and sorrow. Religion was the staff for the man who must needs go through the valley of the shadow of death. And when victory came men and women went with joy and thanksgiving into the sanctuaries of worship. In the days that are to come, days of readjustment and reconstruction, when broken homes and broken fortunes must be rebuilt, when the conditions of a new order must be established, the chief dynamic of effort will be found to be a real religious faith".

A discriminating bibliography and a fairly satisfactory index close the volume and add to its value.

JACOB A. CLUTZ.

The Spectrum of Religion. By Loren M. Edwards. 12mo. Cloth. Pages 159. Price 75 cents net.

This is a unique volume. The author, who is a Methodist minister in Baltimore, Md., conceived the idea of preaching a series of Sunday evening discourses based on the replies to a questionnaire addressed to a group of 200 men representing widely different classes in the community, both religious and irreligious or non-religious. Subsequently the inquiry was greatly broadened until the replies numbered over 250, coming from different sections of the country and embracing many classes of men including a number of college and university men.

The questionnaire really consisted of only one question. "What is your idea of religion?" But the explanations accompanying it gave it a very broad signification and opened the way for a great deal of latitude in answering. Considerable portions of the answers received are quoted and make very interesting reading.

The title of the book can thus be understood, "The Spectrum of Religion". It is not so much an analysis of the various elements entering into or composing the pure white light of a true Christian faith and piety, as it is a presentation of the various reactions of many different minds and dispositions to Christian truth. There are seven chapters on The Religion of the Upward Reach,

The Religion of the Burning Heart, The Religion of the Struggling Soul, The Religion of the Daily Deed, The Religion of the Open Hand, The Religion of the Christian Church, and The Religion of the Forward Look.

The author has an interesting and forceful style, and the book is justly pronounced by the publishers "A modern, vital, practical, and human document".

JACOB A. CLUTZ.

Day Break Everywhere. By Charles Edward Locke. Cloth. Pp. 217. Price $1.25.

The titles of the chapters of this book—such as The Rebirth of Liberty, The New Manhood, The New Duty, The New Ministry, The New Morality, The New Day—indicate its optimistic spirit. Its illustrations, and there are hundreds of them, are drawn chiefly from incidents of the World War, and may be profitably drawn upon by the preacher. Dr. Locke believes that we are living in the dawn of a new and better day—the day of love, self-sacrifice and faith.

J. A. SINGMASTER.

THE MACMILLAN COMPANY. NEW YORK.

The Social Gospel and the New Era. By John Marshall Barker, Ph. D. 12mo. Cloth. Pages 242. Price $1.75.

Dr. Barker, the author of this volume, is Professor of Sociology in the School of Theology connected with Boston University. In a brief Foreword he announces his central purpose in writing the book to be "(1) to give a clearer and more adequate conception of the significance and value of the kingdom ideal and spirit. (2) To survey the widening fields of opportunity for social service in which the Church should enter and cooperate more earnestly to actualize the triumph of God in human affairs. (3) To suggest some of the well-tested methods in the field of experience by which an approach can be made through the coordination of social forces and collective action to make the Church a greater constructive agency in the social life of mankind".

This purpose is well carried out. In a brief "Introductory Note" Dr. Henry C. Sheldon names "comprehensiveness" and "balance" as the two most marked characteristics of the discussion. These are most desir-

able qualities in any book. They are especially valuable in a book dealing with social questions on which so much is written these days that is conspicuously lacking in just these qualities.

The entire discussion starts and is carried through from the standpoint of the Church, or from a consideration of the relation of the Church to the problem. This is indicated in the very titles of the several chapters, of which there are fifteen. All but the first two begin with the Church. For example, we have "The Church in Collective Action", "The Church and the Economic Life", "The Church and Religious Education", etc. The first two chapters are on "The Social Message", and "The Social Service Spirit". But there is no apparent reason why the titles of these two chapters might not have harmonized with all the others, and been made "The Church and the Social Message", and "The Church and the Social Service Spirit". The contents of the chapters would really suggest this.

All the chapters are interesting, suggestive and helpful. It is very gratifying, and not a little reassuring, to find a writer on the relation of the Church to the various phases of the social problem holding so sane and conservative views. All too often there is a disposition to hold the Church responsible for all the ills of society and for all the shortcomings of government, and to expect the Church to right all wrongs, correct all mistakes and bring in speedily a millenium of social righteousness, industrial justice and civic perfection. There is nothing of this kind in this book. The author clearly differentiates the functions of Church and State, and recognizes the fact that the chief business of the Church is to teach spiritual truth and to insist on individual righteousness. This will of course include the faithful and conscientious discharge of all the duties of citizenship by all socially awakened Christians.

The following paragraphs are quoted as a fair expression of the author's attitude of mind:

"Good government is not the result of accident. It is the necessary outgrowth of deep-seated conviction and of the concerted and well-directed efforts of the sovereign rights of citizenship. No other institution apart from the Church is adequate to marshal and guide the moral forces in society, to overcome the foes of decency and good order. A democracy rests upon the consent of the governed. Consent to any advanced public policy

depends upon public opinion. The Church is one of the strongest agencies to create and sustain public opinion".

"The Church in its corporate capacity is not primarily a political institution for enacting and enforcing laws. It is rather an association of believers who have affiliations with different political parties. Consequently it would be improper for the Church, made up of all parties, to become involved in partisan politics. The Church disclaims any desire to have an organic alliance with any political party as such".

"While it would be out of place for the local churches to engage directly in party politics, yet, when advisable, they should form a non-partisan joint agency to serve as a medium through which Christian people could express their convictions on issues related to public health and morals".

"The pulpit should not be a free forum for the discussion of partisan political questions; but it should be an agency for the ethical interpretation of the moral issues involved * * * * * He is the natural exponent and interpreter of ethical principles applied to civic affairs * * * * He strives to bring his hearers to such a standard of civic righteousness that they will become pioneers in a public crusade against specific social wrongs in the community life".

"The preacher as a citizen and an individual may take an active part in party politics, but never in his character as a preacher. His function is to serve people of all parties *******When, however, a great moral issue is involved, and where the question pertains peculiarly to the general welfare of society, the preacher would be untrue to his calling if he did not, in his professional capacity, point out the ethical element and arouse his hearers to active participation in the triumph of the moral issue".

JACOB A. CLUTZ.

Six Thousand Country Churches. By Charles Otis Gill and Gifford Pinchot. 8vo. Cloth. Pages 237. Price $2.00 net.

This volume was published in November of last year and immediately attracted much attention and wide comment especially from the religious press. It contains the results of a religious "survey" of the state of Ohio made under the auspices of the Commission on Church and Country Life of the Federal Council of the Churches of Christ in America. The same authors had published

in 1913, under the authority of the Federal Council, the results of an inquiry into the religious condition of two counties in eastern states, one in Vermont and one in New York. It was the facts there disclosed that led to the organization of the Commission on Church and Country Life, and also to the determination to make a thorough investigation of the country churches in an entire state. The state of Ohio was selected for this purpose and the execution of the task was committed to Messrs. Gill and Pinchot.

The results as given in this volume are certainly startling. It is doubtful whether anyone not already familiar with the facts could have been made to believe that in a state like Ohio, one of the oldest and wealthiest states in the Middle West, and one of the most important and influential states in the Union, such lamentable moral and religious conditions could be found as here revealed.

It is impossible, in a brief summary, to give any adequate conception of the facts presented. A suggestion of them may be gathered from such sentences as the following from Chapter III. "In Ohio more than 4,500, or 66 per cent. of the rural churches have a membership of 100 or less; more than 3,600, or 55 per cent. have a membership of 75 or less, more than 2,400, or 37 per cent. a membership of 50 or less". "The membership of these country churches is small, but the attendance is smaller still. The data available indicates that ordinarily it is less than half the membership". "More than 4,400, or about two-thirds, of the churches in rural Ohio, and 39 per cent. of the villages are without resident ministers, while in the open country only 360, or 13 per cent. of the 2,807 churches have resident pastors".

The worst conditions were found in the southern and southeastern parts of the state. "Here in a region covering at least eighteen counties, the failure of the churches may fairly be called pathetic". "In this area, after more than a hundred years of the work of the churches, the religious, social, and economic welfare of the people are going down. Although the churches have been here for more than a century, no normal type of organized religion is really flourishing, while the only kind which, during the past fifteen years, has been gaining ground, the cult of the Holy Rollers, is scarcely better than that of a Dervish. The churches have failed and are failing to dispel ignorance and superstition, to

prevent the increase of vice, the spread of disease, and the general moral and spiritual decadence of the people".

One of the chief objects in making this survey and publishing this volume was to stimulate the churches of all denominations in the state and in the country at at large to cooperate in the adoption of some workable policy and program by which the average country church may be made more efficient, and conditions improved. Two methods are suggested. One of them is an exchange of churches and ministers between the different denominations by which weak charges may be strengthened, the number of pastors required to serve them be reduced, better salaries be paid, and better qualified and more efficient men secured. The other is that of the federated or community church, in which all the people of a community unite in one congregation and in the support of a pastor and the maintenance of services, without necessarily surrendering their peculiar denominational beliefs of even membership. This is the plan favored by the authors, and a number of cases are cited in which it seems to have had a remarkable success.

Certainly, if the statements made in this volume are correct, and especially if it is true as maintained, that similar conditions, and even worse, prevail in many other rural communities, then every true Christian, and every true American, must realize that it is time that something should be done to improve them. We have a conviction that the general condition of our Lutheran churches in rural communities in very much better than that here reported. Indeed, there are comparatively few Lutheran churches in the counties of Ohio in which the worst conditions are reported. At the same time, we must recognize the fact that we have many weak country churches which need and should have the fostering care of the Church as a whole. We must also recognize the fact that as Christians we have a responsibility for and a duty towards these neglected parts of our country which we cannot and should not desire to shirk.

We might add that this volume contains a great number of maps, and charts, and tables, which greatly assist the reader in understanding and appreciating the facts presented.

JACOB A. CLUTZ.

The New Social Order: Principles and Program. By Harry F. Ward, Professor of Christian Ethics in Union Theological Seminary, New York City. 8vo. Cloth. Pages IX 385. Price $2.50.

After reading this book one is not surprised that Professor Ward has been accused of being a socialist, and even a Bolshevist. To the first charge he would probably plead guilty, but hardly to the second save as Bolshevism may be accepted as being in many of its aims a form of Socialism.

As Professor Ward informs us in the preface, the background of his discussion is "the conviction, which has been maturing through the years, that a new order of social living is necessary for both the practical and the spiritual interests of humanity". He goes even farther than this. He says, "The events of the last few years have intensified that conviction and have added to it the judgment that the beginnings of a new order are already with us, that here and there parts of it may be seen breaking through the shell of the old, which has long been nourishing the embryo. This does not mean that state socialism is going to be universally adopted or that the world is going Bolshevik. Still less does it mean that the organization of a League of Nations will inaugurate the millenium. The signs are clear, however, that we have arrived at one of those conjunctions of economic pressure and idealistic impulse, which occasion fundamental changes in the organization of life."

As to method, the author announces that his book "views the new order as a process of growth, with its roots in the past. It therefore discusses the principles round which it is forming, and then attempts to analyze in the light of them the main programs for social change that have been recently offered".

His "standpoint" is declared to be that of a "teacher of Christian ethics. The principles here considered are germinal in the teaching of Jesus****The new order is fundamentally a task for religion as well as for economic and social science and practical organization. It involves a spiritual transformation or it cannot be".

"In form, the discussion is an attempt to summarize the nature and chart the direction of the impending social change. The discussion of the various programs is by no means complete; it is limited to their relationship to the principles which have been expounded. Those

who are familiar with this field will find nothing new here, unless it be the religious aspect of the discussion, for sometimes the spiritual significance of well-known things escapes the wise as well as the prudent"

We have quoted thus largely from the preface in order that Professor Ward might have the opportunity to speak for himself, and that those who may read this review may thus get his point of view and his purpose in his own words.

The book is divided into two parts prefaced by an introductory chapter on The Nature of the New Order, and followed by a concluding chapter on The Trend of Progress.

The title of the introductory chapter suggests the general nature of its contents. We do not find there, however, any very clear or definite description of the "new order" such as we would naturally expect. The nearest approach to it may be found in the following sentences from page 31: "In form, the new order will be the application of the principles of liberty, equality and fraternity to economic organization. The organization of economic democracy will constitute a greater change in human affairs than the development of political democracy, because it touches more of the relationships of life and touches them more intimately. It affects the sources and means of nourishment for all social institutions, for the family, education and religion; it has also to do with their nature and purpose. It is the whole manner of doing the work of the world and of living together that is in vital respects to be changed if democracy is to complete itself in economic relations".

Part I deals with the Principles of the New Order. These are Equality, Universal Service, Efficiency, The Supremacy of Personality, and Solidarity. A chapter is devoted to the discussion of each of these. It would be interesting to go through these chapters and quote freely as we have done from the preface so as to allow the author to speak for himself. But for this we do not have space. A few sentences must suffice taken almost at random here and there. From the chapter on Equality: "Political democracy rests upon the principle of equal rights for all; social democracy shouts the slogan of equal opportunities for all, and thereby gives a new challenge to the democratic state". From the chapter on Universal Service: "It is an axiom that equal rights involve equal obligations. A world in which individuals,

and classes, and nations are simply struggling to obtain their own rights, is a world in which selfishness, with all its disintegrating and destructive consequences, is constantly stimulated. Equal rights and equal opportunities are only the first part of the chapter of democracy. The completion of the charter is equal obligation and universal service. Here are the two corner stones for democracy, either within or between the nations; on the one hand equality of rights, on the other hand equality of obligation". And this: "In a genuine democracy, the principle of universal service would continually call for the strong as leaders and not as rulers; as servants and not as masters . The democratic community which shuts the door against the possibility of mastery and privilege by those of special ability will open another door still wider in the opportunity for leadership". One more quotation from the chapter on The Supremacy of Personality: "An economic order exists to produce wealth not for wealth's sake, but for the upbuilding of the people. To that end, and in whatever forms will best promote it, wealth production and wealth ownership and distribution must be socialized; they must be carried on for the common good. When they are carried on for the individual good their effect is always to break down and finally overthrow the standard of the supremacy of personality. But when they are safeguarded by common control for the common purpose, society comes to value creation above acquisition, the economic machinery as adjusted to produce life, and goods only as they increase life. Then the increase of personality becomes the supreme objective of social organization while property falls into its proper place as the base upon which man stands to derive from it nourishment for his spiritual development".

Part II also contains five chapters on the Programs for the New Order. The chapter headings are, The British Labor Party, The Russian Soviet Republic, The League of Nations, Some Movements in the United States, and The Churches. Of these chapters the one on The Russian Soviet Republic will likely be read with the greatest interest because of the general desire to know more about this movement, and also because of the intense prejudice which has been excited against the Bolshevists by reason of their frightful excesses and their horrible brutalities. There is of course no attempt on the part of Professor Ward to defend these excesses or

to gloss them over. But he does make the claim that in judging any program for changing the social order we must distinguish "between aim and methods, also between method that is essential to aim and method that is incidental to the situation in which the aim is attempted". Evidently he thinks that most of the excesses of the Russian Bolshevists belong to the latter class, and that they are not therefore necessarily to be held as against the general Bolshevist program, or against the purposes which the leaders of the Russian revolution have had in view. The distinction which Professor Ward makes is a valid one; it is doubtful, however, whether we as yet have sufficient, or sufficiently accurate, information to enable us to judge fairly of even the spirit and aims of the revolutionists.

Professor Ward finds much to commend in the aims of the Russian Soviet Republic He believes also that all the nations will have to reckon with this movement sooner or later, and that there will be little or no industrial or economic peace until its aims have been recognized and accomplished at least in large measure. For example, he says, on page 239: "In a deeper sense than President Wilson ever meant or has given any evidence of knowing, Russia is still the acid test of our democracy. Altogether apart from its methods, the Soviet Government has raised the issue in practical politics of the difference between a society in which all share in the burdens and privileges and a society in which some are permitted special favor and special exemption. There is no compromise possible here, any more than there is possible a compromise with Prussian autocracy. There was a conflict of ethical principles between the autocratic state and the democratic state. The same thing is true concerning a class-divided social order split by exploitation and one which is solidified by universal mutual service. The absolute conflict between the ethics of strife and power, and the ethics of cooperative service has long been recognized. Now the issue has been joined in the field of action by the organization of the Soviet Government, and in different forms and in varying time it will go to conclusion throughout the world".

The discussions of the Peace Conference at Paris and the League of Nations are also very interesting, but we cannot go into these. The entire volume gives evidence all through of careful thought on the many problems involved, and the discussion of them is always suggestive

and thought compelling. No doubt many of his readers will differ radically with the positions taken by Professor Ward, and also with the conclusions reached. But all will have to recognize his earnestness and sincerity, and those who differ with him will not always find it easy, if they are equally honest and sincere, to controvert his positions or to overthrow his conclusions. We regard the book as a valuable contribution to the current discussion of the social and economic problems which are facing us, and heartily recommend all who are interested in this subject to read it and study it.

We regret that the volume is not furnished with an adequate index. It would have added a great deal to its value to the general reader and especially to the student.

JACOB A. CLUTZ.

A Commentary on the First Book of Samuel. By Loring W. Batten, Ph.D. Prof. of Old Testament in the General Theological Seminary, New York. Cloth. 12 mo. Pp. 231. Price $1.40.

This is one of the volumes in *The Bible for Home and School* series. The point of view of Dr. Batten is that this book, together with Joshua, Judges, 2 Samuel and 1 and 2 Kings, "were compiled not as an accurate record of the nation's history, but as stories meant to teach great moral lessons", and "that the compilers were not critically discriminating in the use of their material". Hence the reader must be on his guard not too readily to accept the attempted reconstruction. The comments are well arranged and lucid and embody much information. It is rather startling to read that David was "not necessarily a kid" when he slew Goliath. P. 139.

J. A. SINGMASTER.

Theology as an Empirical Science. By Douglas Clyde MacIntosh, Ph.D. Pp. 270. Price $2.00.

Time will not permit us to make all criticism that this book ought to have. Among its merits may be mentioned its intellectual quality. It certainly is a labored attempt to reduce theology to an empirical science, however short it may fall of the goal at which it has aimed. The author is a Doctor of Philosophy, and his work on every page indicates the depth of his philosophical studies. Although he does not claim the degree of Doctor of Theology on the title-page, we are there informed that he is

Dwight Professor of Theology in Yale University. He is known as the author of several previous works of a scholarly character. His researches in philosophy have determined his style of presentation, and have greatly colored his theological views. You must understand the abstruse terms of philosophy to understand his writing.

In reviewing such a book we do not like to skim the surface; yet we cannot take time to go into the depths of it and analyze it critically in all its positions. We agree with the author that Christian theology is an empirical science. Not only do we believe it to be so in the restricted sense in which he uses the word "empirical" (see page 2), but also in the wider sense of dealing with clearly observed and well-validated data from which legitimate inductions may be drawn. However, the grave fault of this work is this: it whittles Christian experience down to the "irreducible minimum," and that minimum is reached by a labored rationalizing process, and not, after all, by a full, clear, simple, joyous Christian experience. And what is this much-shrunken "minimum" of Christian faith? It is that the God of the universe is sufficiently dependable, and so His universe is dependable, and Christ is the one person in history who best taught this doctrine and exemplified it in His life and experience. Even God may not be omnipotent, but He is sufficiently powerful to hold the sovereignty of the cosmos in His hands, and so we may rely on Him for help. Relevant to the last point, just how, we beg to know, does the Christian soul *experience* that God is powerful enough to be trustworthy even though He may not be omnipotent? No; such an attentuated doctrine is not a matter of experience; it is a rationalistic conclusion. But even at that it is not good, cogent reasoning; for if God were not all-powerful, and if, therefore, there were the least *strain* upon Him in upholding the universe, He would by and by, as the age-cycles pass, grow weary, and the universe would *drop*. If we are going to use reason instead of experience, let us make our rational processes more thorough-going.

As our author whittles down experience to the minimum, so he deals with the Bible, the Old and New Testaments alike. For example, he gets back to the only New Testament "sources" he is willing to acknowledge: they are Mark, and St. Paul's letters. But even these he pares to the "irreducible minimum". Mark gives the record of many miracles. Indeed, in proportion to its

length, Mark tells of more miracles than any other evangelist. But Dr. MacIntosh cannot admit these miracles, and therefore he criticises and reduces even his original sources, and either cuts out the accounts of the miracles or tries to explain them on some kind of naturalistic ground. These supernatural occurrences do not fit into "the modern mind". Even the resurrection is denied, and the ascension of Christ to the right hand of God is laughed out of court as opposed to our modern views of astronomy, which are no longer geocentric.

We beg to ask whether this rationalistic denial of Biblical miracles can properly belong to "empirical" or "experimental" theology. Has any one ever learned by actual experience that the miracles did *not* occur? On the contrary, is it not a fact that many persons in the history of the Church who could not, in their natural state, believe in the supernatural element in the Bible, have been convinced of its reality by a genuine experience of regeneration. Usually the man who has had such an experience, no matter what his previous predilections may have been, has no difficulty in accepting the Bible miracles. Did the apostles get their experience, for whose verity they were willing to suffer and die, with or without miracles? Is it not true that the great Christian souls of the centuries who have had a great religious experience, one that made them flaming evangelists and defenders of the faith, were brought to believe in the Biblical miracles through the experience of conversion? No; our author makes Christian experience too meager a thing to be of real value to the soul and to fill it with missionary zeal.

As he cannot tolerate miracles, so, of course, he cannot endure the doctrine of the miraculous conception of Christ by the Virgin Mary. Listen to him (page 53): "In view, then, of these various strands of damaging evidence, and since, apart from this story, there is no basis for supposing that human parthenogenesis is even possible, it seems not unreasonable to suppose that the virgin-birth story is a legend, comparable with the similar, although more crudely expressed, birth-legends that grew up about Greek and Roman heroes, and such religious personalities as Gautama (the Buddha), Krishna and Shakara." We might quote more to the same effect, but our sense of reverence is already sufficiently shocked by the above sentence. Our author devotes about a page and a third to the virgin-birth, and then lightly dis-

misses it as unworthy of belief. What are we to think of such scant treatment of a vital doctrine in view of the great and searching works of Orr, Sweet, Knowling and Thorburn in vindication of our Lord's virgin birth? No; the liberalist cannot get rid of the great mass of facts and arguments that these scholars present simply by ignoring them. Moreover, does a rejection of the miraculous conception of our Lord belong to the content of a Christian experience? We trow not. Then how can such categorical denial belong to a system of "empirical" theology? On the other hand, Christian history will be likely to afford indubitable proof that the most thorough-going Christian experience has always come with acceptance of this doctrine. And why not? What is one of the outstanding elements of a complete and joyful Christian assurance? Surely that Christ was a supernatural being. Then he must have had a supernatural conception.

As for the doctrine of a substitutional atonement, in which Christ really made expiation for sin by suffering the penalty of transgression in the stead of sinners, our author will have none of it. All the Biblical passages in both the Old and New Testaments that teach the doctrine of substitution are ruled out as speculations, illusions or later accretions. But that is rationalism, not empiricism. No one has ever experienced that Christ did *not* die to make propitiation for sin. Speculative theology may reject the doctrine of vicarious atonement, but experimental theology never can. On the contrary, we wonder whether many a Christian does not today experience the joy of pardon and salvation when he reads such passages as these: "He was wounded for our transgressions; He was bruised for our iniquities . . . and with His stripes we are healed;" "Herein is love,not that we loved God, but that He loved us, and gave His Son to be the propitiation for our sins;" "The Son of man came not to be ministered unto, but to minister, and to give His life a ransom for many". We venture to say that millions of Christian men, women and children have received their assurance of truth, pardon and salvation through the impingement and appeal of such passages as the above, accepted in their literal sense and at their face value.

But we must not amplify further. We venture to say that a real, full, positive Christian experience, an experience "at its best," is not the be-littled and be-whittl-

ed experience this author depicts. We also venture to assert that our orthodox systems of theology are based more soundly upon an empirical foundation than is the slender structure of this Yale professor. And, by the way, have our American theologians and religious thinkers learned no lessons from the war? It is said that rationalism has been one of the chief causes of the downfall of the great German empire. In spite of this sad and terrible example, there has never been a year in the history of our own country when the *liberalistic* output of books was so large as it was in the year 1919. Mr. MacIntosh is a teacher of youth in a great American university. Sad to say, his work is only one of many similar works recently issued.

L. S. KEYSER.

Springfield, Ohio.

THE ABINGDON PRESS. NEW YORK.

Religion and War. William Herbert Perry Faunce. 12mo. Cloth. Pages 188. Price $1.00 net.

This book contains six lectures delivered at DePauw University as the Mendenhall Lectures. They were delivered during the war. The close of the war would change the tense of a verb here and there but not make necessary other changes in the book. The six lectures fall into three groups of two each; the attitude of the Bible towards war, the attitude of present day thought, and a look toward the future.

The history of the chosen people is one of almost continuous war, and war as bloody, as inhuman, as ruthless as is to be found anywhere in history. The narrative considers it all as according to and as pleasing to Jehovah and as done to his honor. An extremely interesting series of parallels are given comparing quotations from the historical books and the imprecatory Psalms with those from German sources regarding the war. The later books and especially the great prophets breathe an entirely different spirit. Similarly in the New Testament. Verses may be quoted, and are, on both sides. The question is one of applied religion and the teaching of the New Testament very rarely takes a decided stand on such questions It is more interested in the character of men. There is no question but that if men and nations lived according to the teaching of the New Testament, war would cease.

But, it is rather remarkable that the majority of the pacifists have been men outside of the church and that many of the stanchest defenders of war have been churchmen. But the explanation is not so difficult. To the rationalist war is unreasoning and so cannot be defended. He is also usually a believer in the essential goodness of mankind and argues that man will not be unreasonable if given a chance. And lastly he reasons away many of the things for which men fight. He will not fight because he does not recognize anything as worth fighting for. And just as the German fights brutally because he does not consider the moral values of sufficient force to restrain him, the pacifist will not fight because he also undervalues them.

The church, it has been charged, failed during the war. But so did every other agency. Science, philosophy, socialism, diplomacy, all failed. But the church did not come forth with the moral leadership that might have been expected. A great work was done by Christian people but it was done through other agencies. Will the church be ready to meet the task of reconstruction after the war? Christianity is the only hope but it must be a spiritual revival and not an organization. Past history is that the reform comes from outside the ecclesiastical organization. Will it be repeated? There are many hopeful signs. Men have been shaken out of the old ruts, have been stirred to see the value of the things of the spirit, are ready for big things and for an active, strong leadership. But it will not be found in the old theology. There must be a new conception of God, of Man and of Society. "The church of the future will care much less about saving its tenets or its ritual, but care ever more and more about saving alive the quality of spirit that was in the Nazarene. To have that quality is to be in the Kingdom and to possess the only real title to the fellowship of the Christian Church". "The real problem is the reconstruction of the social order so that in it may be visibly embodied the ideals of the Christian faith. Human society must be reconstituted on the basis of love". There must be no hesitation, no compromise. The reconstruction must be complete and thoroughgoing. The task is tremendous but there is no choice. It is either a society based on love or on the machine-gun. It calls for courage but "the real religion of

valor is the religion of Jesus", and we must dedicate ourselves to the task of constructing a new world.

FRANK H. CLUTZ.

The Confessions of a Browning Lover. By John Walker Powell. Cloth. Pp. 248. Price $1.00.

The author looks upon Browning as a teacher of the essential truths of Christianity in a form free from specific dogmas and acceptable to present day science and philosophy in their truest aspects. He holds that Browning was primarily an artist rather than a philosopher. He is a great enterpreter of the souls of men "in well-nigh every conceivable attitude of hope and fear, of joy and sorrow, of hate and love." In regard to the reality of the divine existence and the manifestation of God's character Browning finds its chief evidence in Jesus Christ. The belief in immortality is expressed and connoted in numerous passages. "Browning will give no place to doubt or fear. He casts himself boldly on the goodness of God and the veracity of human instincts, and lives in the length and breadth of the Infinite."

Dr. Powell has proved his contention that Browning is a true interpreter of life and of faith.

J. A. SINGMASTER.

Germany's Moral Downfall. Alexander W. Crawford. 12mo. Cloth. Pages 217 Price $1.00 net.

This is a contribution to the War after the War. Germany has been defeated in a military sense but the same things that made Germany such a menace are still to be conquered. If they are known and recognized as the evil they are, they will not be so dangerous. The Hohenzollerns have never changed from the time when they were highwaymen and noted for their high exactions. They had by devious means made themselves masters of Prussia, a people noted for their brutality ever since they have been known to history. Three unscruplous wars made Prussia the master of Germany. Since, there has been one long preparation to make her the master of the world.

To do this it was necessary to destroy Germany's moral sense. How complete the success, the conduct of the war proves. Everything was bent to this end. Philosophy, science, even religion, were made to contribute to the proposition that the only thing worth con-

sidering was the material result. Men who fell in with this programme were advanced and helped to spread their propaganda. The entire scheme of education was to prove Germany the one great people, and the whole end and aim of existence of the German must be to further his country and her glory. No moral restrictions, no obligations of treaty or law that appeared to stand in the way deserved any respect.

For a time Germany was so successful in all the material ways of progress that the world was blinded to the essential danger in her course and German thought and science have been of power. Now that the mask has been stripped off by the war, these things must be fought wherever they are found.

The book is partly made up of editorials which have been rewritten, but they still show the signs of their origin. The references are to a few of the most popularly known writers. There is much repetition and the whole is cast in a popular style. It is a good presentation of the central thesis but adds very little to what has been rather general knowledge since the early years of the war.

FRANK H. CLUTZ.

From a Soldier's Heart. By Harold Speakman, First Lieut. of Infantry, 332 Regiment, U. S. A.. Cloth. Pp. 163. Illustrated. Price net $1.25.

This is a war-book of a permanent character, giving glimpses of the soldier's life in England, France, the Balkans and especially Italy. Lieutenant Speakman is not only a brave soldier whose honor it was to participate in the last "great offensive from Mount Grappa to the Adriatic" but whose gift it is to know how to tell his story. His eyes saw more and his heart felt more deeply than those of the average soldier. Now deep pathos and now a bit of humor mellow and brighten the pages, and there is the undercurrent of religious faith and hope through the whole book. It is pleasant reading and will survive for years and years.

J. A. SINGMASTER.

Premillennialism, Non-Scriptural, Non-Historic, Non-Scientific, Non-Philosophical. By George Preston Mains. Cloth. 12 mo. Pp. 160. Price $1.00 net.

Dr. Mains has shown in brief compass that Premillennialism is an untenable doctrine, unsupported by

scholarship, history or exegesis. It is a Jewish specter projected into the Christian age by unfounded hopes, by a false philosophy and un-Christian pessimism. The treatment of the subject is popular and vigorous. The absurdity and impossibility of a pre-millennial reign of Christ at Jerusalem are strikingly set forth.

J. A. SINGMASTER.

THE GORHAM PRESS, BOSTON, MASS.

The Person of Christ and His Presence in Lord's Supper. By Jeremiah Zimmerman, D.D., LL.D. Cloth. 8mo. Pp. 314. Price $1.50 net.

This treatise is an amplification of Dr. Zimmerman's lecture on the Lord's Supper delivered on the Holman foundation at the Gettysburg Seminary a year ago. In seven lucid chapters he sets forth The Christ of the Lord's Supper, The Passover, The Real Presence, Consensus of Opinion among Theologians, The Analogy of Faith, Christ's Glorified Body in the Eucharist, and Side Lights from Comparative Religion.

The opening chapter, occupying a fourth of the book, lays the foundation securely for the doctrine of the real presence. The Christ who is present is none other than the Divine, human Son of God, whose deity is established by many indubitable evidences. Accepting the verdict of revelation and history that Jesus is the adorable Son of the Most High, the believer has no difficulty in seeing him in the blessed sacrament of the Holy Supper.

The chapter on the Passover, whose fulfilment is found in the Lord's Supper, gives a vivid description of the celebration of the Passover on Mt. Gerezim, as witnessed by Dr. Zimmerman some years ago.

The heart of the volume lies in its statement of the Scriptural and Lutheran teaching that the Supper is not a mere symbol, but actually a vehicle of grace and of union with Christ. His presence is not, of course, carnal; but yet He gives us His flesh and blood in glorified form. This is a mystery like other manifestations of God; but this is certainly not surprising, rather it is what we may expect. Dr. Andrews, of Scotland, is quoted as saying, "Taking all these facts together, it becomes very doubtful whether any theory that falls short of the Lutheran doctrine, will adequately explain the utterances of St. Paul in reference to the Eucharist."

Dr. Zimmerman presents his subject in a simple and popular manner, which should coin him many readers.

J. A. SINGMASTER.

THE UNITED LUTHERAN PUBLICATION HOUSE, PHILA., PA.

Lincoln's Gettysburg World Message. By Henry Eyster Jacobs. Cloth. Pp. 133. Price $1.00 postpaid.

Doctor Jacob's account of Lincoln's address at Gettysburg differs from many other published accounts in that it is the work of an eye-witness. The son of Professor Michael Jacobs of Pennsylvania College, he lived in Gettysburg and not only observed the events of July 1st, 2nd and 3rd and November 19th, 1863, but recorded his impressions at the time; therefore his description is not only interesting but authentic.

He prefaces his account of the address by a description of the town and the surrounding country and the battle, and follows it with a keen anaylsis of Lincoln's message, and of his ruling principles of statesmanship. He notes Lincoln's gravity of aspect, the attention with which he was heard, the deep impression made upon the audience, and their surprise at the brevity of his remarks. His further comment and analysis is the fruit of long meditation upon the utterances of Lincoln. He believes that the Battle of Gettysburg will be remembered while other battles are forgotten "because of the interpretation given . . . . by one who was not only Commander-in-chief of the armies of the Union . . . . but also the great prophet of the cause of civil and religious liberty. The battle itself was only the prelude to the still mightier force that was transmitted in his telling word, which not only sounded the rallying cry for the final struggle of the war . . . . but which unintentionally gave the signal for the assertion throughout the world of great principles that had hitherto been suppressed."

The College and Seminary at Gettysburg have a close connection with the events of 1863. The buildings were used as points of observation and as hospitals, and the students were the first citizens of Gettysburg to respond to the governor's appeal for troops to defend the state. Professor Jacobs, Senior, was consulted by the officers of the signal corps and gave important advice, and President Baugher pronounced the benediction at the dedication of the cemetery. The publication of this book, small in size, but large in value, by an honored graduate of the College and the Seminary is therefore most appropriate. It is also timely. Its subject is perpetually interesting to our own nation and to liberty loving peoples everywhere, and its style fresh and vigorous.

E. S. L.

THE
LUTHERAN QUARTERLY.

APRIL 1920.

ARTICLE I.

THE STATE UNIVERSITY A CHALLENGE TO THE CHURCH.

BY REV. PAUL H. KRAUSS.

University Student Secretary, Board of Education, United Lutheran Church in America.

GROWTH OF STATE SUPPORTED INSTITUTIONS.

The growth of the American state universities has been the amazment of all students of the history of higher education. Their development is without parallel anywhere. They have sprung up as if by magic. The increase in attendance is proportionately greater than the increase in population. Recent statistics show that in 1902 there were approximately 85,000 students in colleges under private control and 115,000 in colleges under state control. In 1917 there were 150,000 in colleges under private control and 265,000 in colleges under state control. The STATE SCHOOLS ARE GROWING TWICE AS FAST AS THE PRIVATELY SUPPORTED SCHOOLS.

The support of the university has become almost a passion with state legislatures. Almost every intellectual

and physical need has been cared for. Every department of knowledge and every vocation has been included in the curriculum. The elaborate equipment, situated in the most attractive locations available, with lecture halls, laboratories, libraries, gymnasia, athletic fields, farms, experiment stations, conservatories, dormitories, extension services and superior teaching personnel, furnish conclusive explanation of this growth to the visitor, and impressively demonstrates why these schools are dominating whole states and are transforming and elevating their entire social, economic and political character. The annual budgets of several run into millions of dollars. It does not require the vision of a prophet to see that with the whole financial power and personal pride of the states behind them these state institutions will continue their disproportionate growth in the future.

The State University teaches everything *except religion.* One of the fundamental beliefs of the American people is that church and state should be separate. Hence state supported institutions cannot engage in any formal religious instruction. It cannot be done legally. If it could be done legally it could not be done to the satisfaction of people of all faiths and opinions. Everything is taught, *except religion!* The lock is beautifully made, but left without a key,—the body is beautifully formed, but lacks the breath of life.—the student is equipped for all functions except intelligent living, trained to interpret the phenomena of experience to the last microscopic detail, but pitifully ignorant of the spiritual significance of LIFE! Religion as such is legally excluded and the name of Christ is not mentioned.

The value of an education depends entirely on its content and motive. Treitschke, Nietsche, Von Humbolt were educators. Fagin, headmaster in Dicken's school of crime was an educator. But theirs was education with the wrong motive. Education without religion may be simply the veneer that covers decaying character. It is not the sort of education that will solve the future's problems and save the world.

THE PROBLEM STATED

"The Soul of Education is the Education of the Soul." The State University insistently challenges the Christian Church in America TO PROVIDE FOR THE MORAL AND SPIRITUAL TRAINING OF THE 265,000 YOUNG MEN AND WOMEN STUDYING WITHIN ITS BORDERS. The university period is crucial in the student's life. He is away from the restraints of home, confronted with the problems of new liberty, adventuring forth from the old paths into the new, open country of independent criticism and investigation. He experiences the mental upheaval that comes to the growing mind of youth, and that may be followed by a moral breakdown if the mental problems are not solved.

A GREAT TASK FOR THE CHURCH.

The Church must guide him in this crisis. It is one of the most pressing and important tasks that confronts the Church today. It is undeniable that as our future becomes more and more identified with the world's future, as our commercial and financial expansion will compel, the mantle not only of American but of world leadership will fall in large parts on the young men and women in training at these schools. The principles being implanted there, the ideals established in the hearts and minds of these young people will be the principles that in large part determine the character of future civilization. Therefore upon the performance of this duty, depends the future character of American life, the achievement of a world Christian program, the very life of the church itself.

THE FUTURE OF AMERICAN LIFE.

These great schools are determining the future character of American life. In the long run a civilization is made not by its merchants, its bankers and legislators but by its thinkers, its seers, its dreamers, who formulate its philosophies, establish its principles, announce

its ideals. If those thinkers are materialistic, if they teach that life is a competition of brutes based on a doctrine of "kill", then that belief will find reflection down through politics, business, literature, art, the home and all phases of life. Such materialism was in fact the underlying conception of much of the Science in which we moderns gloried. It taught us to put our trust in the natural "forward" movement of humanity, instead of in redemption by the Christ of Calvary. We chattered confidently about the "Cosmic Urge."

1914 brought catastrophe. It was the legitimate child of such philosophy. The world is still in travail. A professor of history at Harvard recently stated that we have not seen so low a spiritual ebb since the 4th century. Others are confirmed in that opinion. It is always easy to depreciate the present and glorify "the good old days." But surely "the time is out of joint."

What of the future? There is no hope for the world, for America, apart from religion. The Church must shape the future of American Life. She must teach. Especially must she challenge those imperfect natural philosophies, begotten in speculation and blinded by personal pride, that have corrupted the world's thinking and ruined the world's life. The abiding places of such thinking have been the great Universities. There the scientist, the philosopher, the educator has sown the seeds of human glorification and social collapse. Here the Church must launch the attack. Her ablest ministers, the Defenders of the Faith, must occupy the university pulpits, not only to conserve the children's faith but to challenge and refute the materialistic speculations that destroy religion and brutalize life.

For this reason University Religious Work is especially important. To purify American thinking at its source, and in this way to direct the future of American life the Church should be most effectively established and strengthened in the University Centers.

It is scarcely too much to say that the very existence of the Church depends upon our ability to conserve the faith of these young people and train it for future ser-

vice. They are the ones who in large measure will have to do the work and carry forward the program of Christion effort in the future. We purpose to "make Christ King" in American life as far as possible. Some men think it will be done by religious revivals that will convert the "hardened sinners." Wiser men know that it will be done by training the youth of the nation in the knowledge and fear and love of God. Has the Church any responsibility then in the university centers where nearly three hundred thousand of our future American leaders are being educated this year? There is enough latent power in our state universities to evangelize and win the world for God in a generation, were it inspired by His Spirit and trained for His Service. And that same power, made sceptic and indifferent by reason of the neglect of the Church, will increasingly corrupt and destroy both religion and morality. We send out the call and strain our treasuries to send missionaries to foreign lands, while our own America is 50 per cent. unchurched and increasingly indifferent to religion. Has there not been some mistaken emphasis in the application of our efforts? It is estimated on the authority of a secretary of a large Foreign Mission Board that more Chinese, converted to Christianity in China, lose their faith after coming to American schools, than are converted to Christianity among the Chinese of America. Recently a special Japanese commission of investigation officially reported that Christianity was a very beautiful religion, but that Christians in America did not practice it. And we will find that the source of this weakness is in our neglect of Christian education. The life of the Church and the welfare of society depend on the Christian training of the young.

THE CHURCH COLLEGE

It is not sufficient to point to the Church College as a solution. Every argument that has been made for Christian education is an argument for the Christian colleges, and surely we must establish and promote them

and encourage our young people to attend them. But with 265,000 young men and women in the state-supported institutions (almost twice as many as in the private schools) and the state schools growing at *double the rate* of the private schools. *"This is a condition and not a theory that confronts us."* Shall we leave that vast human material to its own devices? Dare we overlook them? Over a quarter-million! In training for American and World leadership.

LUTHERANISM'S PROBLEM

But we are not left to our option. The facts are forcing this matter upon our attention. Over fifty per cent. of the young people of the Lutheran Church in higher institutions of learning are at state supported schools. There are more Lutheran students at the six state universities of Michigan, Ohio, Illinois, Wisconsin, Minnesota, and Cornell than there are in all the forty-two Lutheran colleges listed in the Lutheran Almanac combined. And there are ninety two such state institutions, not counting the great Federal, municipal and secular schools such as Columbia, Princeton, Pennsylvania, College of the City of New York, etc.

THE DOOR IS OPEN

Happily there is ground for great encouragement. If the state schools were hostile to student religious work their power and increase would be alarming. But just the opposite is the fact. State university presidents are anxious to secure the fullest support of the churches of all denominations in providing religious training for their students. The University Work Secretary of the Board of Education has been received by the presidents of the universities visited with assurances of deepest interest and encouragement.

FIELDS WHITE TO THE HARVEST.

The field is white to the harvest. Wise, statesmanlike

action is needed. The student responds as no one else to the appeal of great ideals. An active policy on the part of the Church will claim great numbers of these young people for Christ and the Church. An indolent or indifferent attitude will mean a steady loss of this inestimably precious life. John R. Mott, from a wide knowledge of the field reports, "I know of no institutions that are more open to the wise and friendly and constructive efforts of Christianity than the American State Universities."

THE METHODS OF UNIVERSITY STUDENT WORK.

"THE CHURCH AT THE CENTER."

"The Church at the center" is the underlying principle of all university student work. To provide the student with the opportunity for a normal church life, to cultivate the individual religious life by personal contact, to provide social life under wholesome conditions, to enlist in a definite program of Christian service, to inspire and inform by means of Bible study and mission classes, so that faith may be strengthened and power accumulated in the student for strong Christian service in the community, to which the student may go after school days are past, these are the ideals of the student pastor.

NECESSARY TOOLS.

At every university serving a large Lutheran constituency there should be an attractive church, conveniently located, with well-equipped Bible School rooms, and social parlors, and served by a well educated, able pastor. These students have a right to more than incidental care. The congregation must be cordial and sympathetic preferably from the university colony and personnel itself. The pastor must be an intellectual and spiritual guide and friend, in point of educational equipment the equal of the faculty.

If the number of students is large the pastor should have an able associate of like calibre for student service

entirely. If the number of students is not large the pastor himself may do the work, possibly assisted by a junior or senior student.

WHO SHOULD SUPPORT STUDENT WORK.

These requirements presuppose a considerable initial investment and an adequate support. The Church Home must be adequate, and suited by its location and architecture, to the special service of students. The pastor should be exceptionally able. There should be money for advertising and entertainment. The parsonage affords a splendid basis for an approach to the students which can only be made through a home. If the pastor has no associate the support of student assistants should be included. Inasmuch as the work is a service to the youth of a whole State the support of such a work is naturally the responsibility and privilege of the churches of the whole State. It is the direct concern of those state synods in which the state universities have large numbers of Lutheran students. The care of that Lutheran student body is their responsibility. The Lutheranism of the whole State places this burden on the local church. Hence it is the proper burden of the Church as a whole.

OTHER DENOMINATIONS ARE AT WORK.

The other denominations are awake to the importance of this new task and are taking full advantage of the opportunity. They are enlisting Student Pastors, planning and erecting splendid buildings, appropriating large sums. The Presbyterian Church has appropriated $5,525,000 for student work in the next five years. The Baptists in the State of Wisconsin have raised $250,000 for work at the University of Wisconsin, the Episcopalians $225,000, neither of whom have half as many students at that school as we have. We have a small chapel and *are turning students away from services.* At Illinois University the Episcopalians have finished a Girl's

Hall costing thirty thousand dollars and are planning a Boys' Hall to correspond. (Girls' and Boys' Dormitories, particularly for Lutheran boys and girls would be a profitable investment.) They have a Chaplain on the field and expect to erect a Chapel soon. The Presbyterians have a Girls' Hall, a beautiful church, and an endowment fund of sixty thousand dollars. The Baptists have a fine university church for the university colony alone, and support a student pastor by the Baptists of the State. The Congregationalists are building a new university church. The Methodists are now beginning the erection of Wesley Foundation, a combined Bible school, social center, dormitory and church to cost with endowment the staggering sum of $1,600,000. The Roman Catholics have an attractive chapel at the main entrance of the Universities of Wisconsin, and Michigan. These activities are being duplicated everywhere. Bible schools, religious chairs, student pastors, church dormitories are being established.

A PRACTICAL CONSIDERATION—IT PAYS.

Many of the young people from our most influential homes are attending the state schools. In the past we have lost many of them who began their drift away from the Church at the university. They are now leaders in American life, some prominent in other Churches. "I used to be a Lutheran" is a greeting that has met the University Work Secretary from University Presidents, Deans, Full Professors and many other people prominent in university life. In the twelve universities studied there were more faculty members who had "once been Lutheran" than are Lutherans now!

These university people will be influential leaders in American life. They are being trained for that. They are among our most promising, and as a mere matter of self-preservation we cannot afford to let them go. Uni-

versity student work is not only investment in souls but in what promises to be unusually influential souls.

A SOURCE OF CHURCH LEADERSHIP.

Everywhere comes the sad report of the lack of competent men offering themselves for the ministry. The Church must bestir herself to obtain able young men for her future leadership. The great body of young men in our universities offers an untouched source of supply. Recently the president of a prominent seminary, returning from a series of "Life-work meetings" at the universities, made the statement that at a certain great university with 6000 students not one man was studying for the ministry. Two had been but changed their minds. (Although conditions are deplorable there are at that school two Lutheran boys studying for the Lutheran ministry, recruited by a student pastor.) The general situation may be interpreted to mean that in the atmosphere of that school and among the young men of that student body the appeal of the ideals of religion is powerless or it may mean that the Church has not been sounding the call or doing the work it should do for that great school.

Is there any good reason why we should limit our recruiting for life service to the less than one half of the available resources in the denominational colleges? These young men and women in the state schools are from Christian homes, they too have hearts and ideals, they too can be moved by the call to service and inspired by the nobility of the Master. Before we condemn, let us sound the call for Christian leadership, prayerfully, earnestly, insistently, beseechingly as becomes the greatness of the need, commanding as becomes God's ownership of every life, conscious of the accounting each must render of his stewardship.

THE PAST AND THE FUTURE.

In view of these conditions the United Lutheran Church through its Board of Education has established

a University Work Department. It is promoting work at 16 great university centers. The Augustana Synod is directly co-operating, continuing the work done during the period of its connection with the General Council. The work under way at present lacks adequate support. In most cases the equipment is very inadequate. There are a number of new centers in which work of some kind should be done. As the Student Work Secretary visits the various state schools he is constantly met with requests of administrators and Lutheran students that work be undertaken. As our young people have observed the vigorous work begun by other denominations they have been asking where the Lutheran Church was. The responsibility is plainly before us. We cannot escape its challenge. Just recently Pres. J. A. James, of the University of Illinois, wrote: "A church which does not look after the spiritual welfare of the young people from its own families is not only failing to do its duty towards its membership, but it is losing all the time a most valuable element in the upbuilding of the Church itself." "This is true even if the young people are at home with their parents.." "It is doubly true and the Church is failing in a double way, if the young people are away from home at the college or university." "In the great universities especially with their enormous attendance, a Church which is not looking after its own is losing one of the very greatest opportunities open to it."

Shall we Lutherans attempt to do anything for *our* young people who are asking us why we have not been at work? Or shall we be content to continue to lose them?

In these days of expansion and increasing general activities in the Church the local pastor naturally becomes increasingly inclined to question the wisdom of new movements. But there is no questioning the grave responsibility which here confronts us. If training our young, conserving the faith of our children, and recruit-

ing for future leadership in the Church is waste effort then this is waste. But if that be true, life is "full of sound and fury, signifying nothing." We need to beware of parochial vision. It is a fearful thing to see the whole of Christ's parish from one's own church steeple. Jesus lifted up his eyes and saw the multitudes in the ends of the earth, and he said, "Go to the ends of the earth." But these our own children. Surely in view of these conditions our Lutheran people will cheerfully accept this new challenge, and adequately establish the work of the Church on the campuses of our great Universities.

Chicago, Ill.

ARTICLE II.

LUTHERAN COLLEGES FOR LUTHERAN WOMEN.

BY MISS MARY E. MARKLEY, SEC'Y. FOR WOMEN STUDENTS.

We are told that there are three kinds of lies—white lies, black lies and statistics. Even at the risk of laying this paper open to such an implication I have chosen the statistical side of the subject as the basis for a brief discussion. From the various rather inadequate sources of information including the Lutheran Church Year Book one finds in the different branches of our church 44 institutions doing college work, either completely or in part. Of these 44 colleges 22 admit women and of the 22 colleges 10 are connected with the United Lutheran Church. To the same part of the church belong the three colleges conducted exclusively for women—all of them in the South. The fact that 25 Lutheran colleges are open to the girls of our church is, however, indicative only in a small degree of the real situation in regard to attendance. In the group of 10 colleges in the United Lutheran Church there are enrolled 502 women doing at least some college work. In the group of 3 colleges for women alone there are 143 registered in the collegiate department. In both of these groups, furthermore, only a certain proportion of the students are Lutheran. For example the percentage of Lutherans in the 3 colleges for women is only 57 which would mean that only 82 Lutheran girls are receiving their education thru those channels. The percentage rises to an average of 61 when these three colleges are considered in connection with the other 10 admitting women. Out of a registration of 645 women in these 13 colleges connected with the United Lutheran Church there are only 393 Lutheran women and more than 300 of them are in co-educational colleges. In the other group of 12 co-educational colleges, almost exclusively Scandinavian, I had no accurate

way of determining either the exact number of women students or the number of Lutherans.

The proportion for several reasons would be I should think much larger. Putting it at 85 per cent. there would be about 600 Lutheran women in attendance at these 12 institutions. If this latter figure approximates the truth, only a thousand Lutheran girls in the United States attend Lutheran colleges. This number becomes more amazing when one knows that in 20 universities in 1918 there were registered as Lutherans 1894 women students. How many more thousands there are in the hundreds of other colleges and universities we hope to know by the end of this present academic year.

What then are some of the implications of the fact that so few Lutheran girls are receiving their education in Lutheran colleges? First of all that parents have less and less to do with choosing a college for their daughters; and second, that pastors have next to nothing to say in the choice. Most girls upon entering high school have a fairly definite idea about going to college; in fact they have to decide rather promptly in order to get the proper preparatory course. From the moment the college desire or the college purpose is expressed, a girl begins to gather a fund of information concerning the ratings and relative merits of various institutions from Bryn Mawr to Leland Stanford, from McGill University to Tulane University. She gets first hand information from her friends who have preceded her to college. She hears her classmates laud the colleges of their choice. Above all she has the constant advice, good or bad, of her high school teachers. Little or nothing does she hear about church colleges.

And the points considered in the discussions that may cover several years are not hard to find. Most college girls plan, upon receiving their degrees, to become self supporting. There enters, therefore, the question as to the possible courses offered at a given institution. Fewer and fewer girls are willing when thru college to be forced to teach because there is nothing else they can

do. More and more girls are looking for colleges where at least the last two years give a training that has a distinct vocational or professional bent beyond that of pedagogy; for example, library or secretarial work; physical culture or theoretical music; dietetics or bacteriology.

The scholastic rating of an institution is considered too by a prospective student. Sometimes this consideration is motivated purely by the value a degree from a certain college may have in opening up the first lucrative position. Again this consideration may come about thru an honest desire to have none but the best educational advantages. However unjust and arbitrary may have been the federal and state attempts at classifying colleges, we must admit that such classifications need to be made by some disinterested expert in the cause of honest education. And we must face the fact too that attending a church college is no sufficient compensation for attending an inadequate college. The Mark Hopkins and log story has been told so often that we were almost led to believe that every log college, so to speak, has its Mark Hopkins—an inference far from the truth.

Besides these classifications of institutions by educational specialists or by requirements of state law, there are the various voluntary and self-determining associations of colleges in states and sections of the country to exert influence upon a student in her choice of a college. In the case of a woman there are, moreover, two other agencies which wield tremendous pressure. In the south it is the organization known as the Southern Association of College Women. In the north it is the Association of Collegiate Alumnae. Not to be eligible upon graduation for these associations may mean little to a girl while in college, but it means much to her in later years if she follows a profession and it may mean much in advice which she gives to prospective students.

Another point for consideration in the choice of an alma mater connects itself with the type of college. The Lutheran Church, possibly thru policy, certainly thru practice, has committed itself strongly to co-education.

In the United Lutheran Church there are only two colleges of wide influence which do not at least admit women. Without any attempt to consider the question of co-education as such, let us see what a girl who chooses a co-educational college has the right to expect. First of all she rightly assumes that she will have the same scholastic opportunities, the same lectures, class room and laboratory work as the men, in the courses in which she meets men.. Besides the purely mental development she *knows,* as she once did not that she *needs* and *wants* physical training so well planned and given that it becomes corrective as well as developing. Has she a right to expect that in this college where she goes to prepare herself for future usefulness, she will have a place as an individual in class meetings, literary societies, and similar democratic organizations so that she may develop initiative and possible leadership? May she demand good dormitory conditions? May she require a well-directed rational social life? Ought she to hope for close contact with women in the faculty—above all a Dean of Women—who in intelligence, personality and spirituality embody and visualize some of her youthful ideals? Ought she to look for a Christian organization in addition to the Church and the Sunday School in which she can practice responsible leadership as well as strength in her spiritual nature?

Suppose that in all the points so far mentioned a Lutheran girl should find what she wants in a Lutheran college. She might have these same advantages, too, in scores of other colleges. The query forces itself upon us: Does the Lutheran college have a distinctive contribution to make to the Lutheran woman, or is the Lutheran college for her solely and distinctly an accommodation? The Lutheran college educates men for the ministry and it educates splendid wives for these same ministers and missionaries. But how many women candidates for the foreign fields are there today in our colleges? Where are being educated the future teachers of our own schools? Why are not more of the teachers on

Lutheran faculties Lutheran women? And to continue this series of practical questions, which are more easily asked than answered, does the church college give the girl a wider knowledge and a consequent deeper love for her church? This Fall there was forwarded to my desk by a Lutheran woman a letter written to her by a Y. W. C. A. secretary. In it the secretary at great length explained that in her travels she had visited a Lutheran college in which the girls had some money for missions but they did not *know* to whom to forward the contribution.

Then to pass on to the spiritual development of the Lutheran girl at the Lutheran college. She has the best advantages of normal Sunday School and congregational life we hope. Is she shown too how to benefit by the Y. W. C. A. organization, the summer student conferences, the great gatherings such as has just been held in Des Moines? And is she taught to distinguish between the dross and the gold in these inspirational movements? Furthermore has she as a *Lutheran* student something distinctive to add to these movements in practice and in faith? She needs the fire and the enthusiasm that she can gain in contact with fellow Christian students and great student leaders and through that contact she is sometimes aroused to constructive Christian action.

And here arises the conviction that the college can help guide women into a larger field of work in our church. Can there not be evolved courses that will equip a girl for the Christian service she so often craves? By creating a supply of such well equipped women the colleges would help create the demand for them in our church. Then we might hear less frequently from some of our most earnest college girls sentiments of this nature: "I want to work among children; would prefer the work to be under the direction of the Church". "I would offer my services to the Church if there were some place open". "I have not considered the claims of the Church for so far as I know there has been no opening for social service work". The altruistic impulse, the so-

cial service ideal, can be raised to the Christian service plane of thought and action. Many women of power will not become missionaries, deaconesses, or teachers. There are increasing opportunities for Christian women in institutional and congregational work of all other denominations. The short cut training does not suffice. Salaried leaders and organizers in parish work, especially in city parishes, would be a definite assistance to the advance of the Kingdom by our Lutheran Church. Right now there are several city pastors asking for college women who can act as their assistants in work among young people and in training the teachers of the Bible School. Cannot the Lutheran college help make it possible for a larger number of Lutheran women to place their abilities and talents as a gift to their God on the altars of their *own church?*

New York.

ARTICLE III.

THE BIBLE AS A FACTOR IN HIGHER EDUCATON

BY REV. PROF P. S. VIG.

As Lutherans we believe and confess that the Bible is the Word of God and as such the supreme rule for faith and practice. At least that is what we have learned in our homes, have been taught in our schools, and we have that doctrine as article I in our congregational and synodical constitutions. And we are ready to defend that doctrine both in opposition to Rome and the so-called "higher criticism". When we have done that much, we feel that we have done our duty, and quietly put our Bibles up on the shelves and give our time and thoughts to most anything else, in order to get on in the world and be like other people.

We therefore find in only too many of our homes that the daily papers and the weekly and monthly magazines have taken the place of the Bible, the daily Scripture lesson and family devotion. We therefore also find that they, that come to us from such homes, are more worldly than Christian, seek more entertainment than for instruction and edification.

It is considered a great thing if, once in a while, they can find their way to the house of common worship. They come there, not for worship, but for entertainment, judging the sermon by the newspapers, instead of judging the newspapers by what they have learned from the Bible, and what else could we expect? A Danish proverb has it: "As the old sing, so the young peep."

And coming now to our schools, where future America is training today to step into the places of the older generation tomorrow and carry the world onward or downward; what place, if any, has the Scriptures; the supreme rule for faith and practice there? In our congregations we have our Sunday schools, vacation-schools,

Bible classes, and I think most Lutheran colleges have, not only their daily chapel exercises, Christian Students' Societies, and some of them, also Bible classes, Bible courses or whatever the names may be. But, if I am not misinformed, most schools make the partaking of such classes optional. What credits are allowed those who do partake, I am unable to say.

As I understand, most schools make athletics obligatory for their students, and I think, rightly so. Gymnastics, then, is considered necessary for our young people, while study of the Bible, the Book, the only Book which can make young and old wise unto salvation, is not. How far such a state of affairs agrees with our confession of the Bible as the supreme rule for faith and practice, I need not take time to discuss, but it certainly does but ill agree with the word of the apostle Paul to his son, Timothy: "Exercise thyself unto godliness. For bodily exercise profiteth little, but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come." (I Tim. 4 : 7-8). The apostle is here speaking of "gymnastics", and he gives the bodily kind of these a rather low place, at least comparatively so. It is needless to say that the apostle would be considered entirely out of date by modern educators, as far as his views of physical culture is concerned,—but fellow teachers and fellow workers, I am painfully aware of the fact, that this is not the only point in which we workers in modern times and modern school life disagree with the great scholar among the apostles, for we seem to have come to the point where, instead of the Christian school instructing the world, as its duty is and always is, the world and its spirit has forced itself into the school and told us, in terms not to be misunderstood, what it wants and how it wants it, and if we be willing to accede to its requests, well and good, and if not others will. In order not to lose all, we have yielded and compromised, in hope to save as much as possible. Such, in my opinion, is the position of many earnest and Christian school men in our times. What the world wants now as of old is

"Panem et circenses", bread and entertainment, as much and as cheap as possible. The rest are electives. But the word of God is the bread of life for young and old, the sure guide to true and eternal joy. I shall now come to my subject. In the first place let me say:

I. The young people in our schools need the Bible. As Christian teachers we ought to remember that when we stand in our classrooms, we have before us, not only the future citizens and leaders of our country, but also human beings, created for eternity, blessed eternity, and we ought also to remember that when we teach, we sow in the most important soil that can be found in this or in another country, and we plant in hope that the seed will grow and in time yield its fruit. It is not too much to ask that a true teacher should remember that his office is of the very highest order, be his salary large or small. If he be not aware thereof, he is no teacher.

In the school room we have before us men and women in the most important, the most decisive, the most impressionable period of their lives, without they themselves knowing it. But we ought to know. The great Danish Psychologist, Soren Kierkegaard has said: "Youth is the time, when the soul is seeking its destination." And the well known poet, Grundtvig, said: "Youth is the creative hour of the Spirit." The Bible says: "Train up the child (the Danish translation has "the young") in the way he should go, and when he is old, he will not depart from it." (Proverbs 22 : 6.) A spoiled youth is a spoiled life. A clean Christian youth is one of the greatest assets in life. Young Christians are the best Christians, young infidels the most harmful infidels. Christ did not choose old, but young men to be his apostles, he did not choose an old Nicodemus, but the young Peter and his companions.

During their school years the young people choose their ideals, their standards and views of life, and we their teachers, contribute our part, directly and indirectly, in making these choices, and if we know what we are about, we will give, ought to give our very best, give it gladly and give it fully. This being the case, is it right that Bible study is not included as an obligatory part in

the curricula of our schools, especially of our higher schools? Are not our schools a part of the confessing and working church, an important part at that? Well, it might be answered, the young people come to our schools to get a liberal preparatory education, and not for religious instruction! I am not so sure of that, but even if it were so, ought we practically to admit that such an education is attainable without including the things pertaining to God and the soul? As if we were ignorant of the fact, that it was into a well informed world that Christ came in the fullness of time, a world that for very wisdom knew not God in his wisdom, a world without hope, because without God. And ignorant of the fact also that we are surrounded by such a world today, an educated world, full of gods, but still without God, full of hopes, but still without Hope. Is it, then, for the extension of such a world that we are doing our school work, or is it not?

We ought by this time to know that an education without God and his word as its living center, is one of the most dangerous things a person can possess. The real leaders in riots and revolutions are, as a rule, men with such an education. A sharp tool, put into the hands of a madman or a fool, is a dangerous thing, both for himself and for the community in which he moves. We have seen only too many cases of that to wish for any more.

And now, speaking of "Higher Education", is it not its idea to lead the students through an epitome of the world's history and attainments in the different directions up till now? Or, to use other terms, the achievements of man, his attempts to build a world and solve its problems without God, putting himself, or creations of his own mind, in the place of God? Just as the world is doing, or trying to do, till this very day aiming through higher education to reach what the past has failed to do. This being the case, is it right to leave the young exposed to such trials and temptations without offering him or her the best possible help, the word of God,

a power of God unto salvation for every one who believes, whether he be Greek or Barbarian, that is educated or uneducated, a college student or a common laborer?

A higher education should aim to be a complete and not a partial education. But how can it be a full education as long as it mainly cultivates the brain and the body, while the heart, the deeper nature of man is left, if not to starve, then to subsist on food that never can satisfy? And with what right do we speak of higher education, as long as the highest wisdom is withheld from those being educated, viz, to fear God and follow his word?

Yes, it may be said, but we emphasize the necessity of moral education in modern school life, a moral education much finer and more finished than of any former age, and when we urge the necessity of physical culture for the students, we have an eye on the moral value of such exercises, which reminds me of my school days when I was taught ethics through a course of Scandinavian mythology. Good and well, as far as the eye is concerned, but, coming to the heart of the matter, does it not amount to the same thing as trying to get a river without a source, fruits without a tree, a body without a soul? Both athletics and mythology are good for their use, without being specially fit for a course in practical ethics.

As far as my limited experience goes, athletics are more fit to call forth the animal in man, and as such reminding us of what man originally was according to modern science.

We are taught that he is an animal, not created by and for God, but evolved from lower forms of existence, and now on his way to higher forms influenced by circumstances, the most favorable circumstances, and more especially by higher education. According to this, education is really an advanced form of animal training, physically, morally, esthetically, commercially, and I know not what. It would seem that education so far has been at best only partially successful, so many traces of

animalism crop out in the different phases of modern life, literature not excepted.

Religion is left to come, if not by itself, then in some other way and some other time. In other words, the exhortation of our Lord has been completely reversed as if he had said: "Seek ye first all other things, and the kingdom of God and his righteousness shall be added unto you." Such being the drift of the times in which we live and move, what are we going to do? Follow the stream in order to gain influence? Or try to practice our confession as Lutherans also in the classroom, remembering the verdict of history, that the best influence and true progress has hitherto followed those in whose lives, as individuals and nations, the Bible has been a live reality, and as it was in the past, so it will be in the future.

I therefore plead for our Lutheran youth and for our Bible. Let us not educate our youth without the Bible or in contrast to the Bible, not above the Bible, but with the Bible and into the Bible, it will stay with them through life. Then we can hope for a true Christian youth, a Christian family life, a Christian nation. I do not plead for popular dogmatics or ethics, but for the Bible, study of the Bible. I want our young people to search the Scriptures and see for themselves, if these things be so (Acts 17 : 11), in which they have been instructed. They learn it, need it, and we owe it to them, now maybe as never before. And we owe it to the people who have built and upheld our institutions of learning. They were Bible Christians and want their children to be.

II. OUR YOUNG PEOPLE WANT THE BIBLE.

More than one young man has told me how it pained him, during his attendance at the University, to hear the teachings of the Bible assailed, from day to day, if not directly by his teachers, so much by his textbooks and his older fellowstudents. He had his Bible with him from home, had learned his Bible history and Catechism like

other Lutheran boys. But here he was among people who were supposed to know better. They were many, he alone. They railed at prayer, belief in miracles and he had no assistance from any quarter. What could and should he do? Here is where a Bible class ought to come in, with room for questions from the students and help and assistance form the teacher. God only knows how many of its young people the Lutheran church has lost and is losing year after year, because of its neglect to provide them with sufficient Bible knowledge as a safeguard in the hour of trial and temptation. Certainly, the young people want the Bible as a part of their preparatory studies.

Our young people want the Bible. Witness the many that have taken and are taking a course of Bible study in one of the many Bible schools of the reformed church communities in this country, and have been taught to read the Scriptures through their glasses, and, as a consequence, are lost to the church that reared them and indoctrinated them in childhood. We have sown what others reap, because we did not care for them enough to give them their meat in due season. But such lamentable facts certainly prove that the young people of our time want the Bible, the Universal Book, the Book of all the time and the Book, also, for all ages of human life, and not least the age of youth. How much we have neglected in not meeting that want!

Young people want the Bible, if you will open it for them and guide them in reading and using it. That is proved by the Bible classes that have been started at our institutions of learning in late years. That young people want to see with their own eyes the Scripture passages, they have learned when children, in the connection with which they are found in the redemption as we gave it in the Bible. They want to see the story they know from their Bible history, in a new light and with new lessons for them in their present state. And they are interested in seeing God's dealings with men and women of

the same flesh and blood as we. His wounderful love towards sinners in its many ratifications.

The Bible is a divine book, but none the less the most human of all books, the most helpful and most hopeful, and therefore also the most interesting. We sin against our students in not doing our very best to interest them in it both by example and instruction.

Our life and hope are bound up in that book for time and eternity, certainly we ought to be interested in it and interest others.

III. HOW TO GUIDE THE YOUNG PEOPLE INTO THE BIBLE.

The Lutheran church is preeminently the church of pure doctrine, and may it always be so! For without pure doctrine pure life is an impossibility. But in being this the Lutheran church has both its strength and its weakness. Its strength, because it is the command of Christ to teach the nations to keep what he has commanded. And speaking of Holy Scripture, the apostle says first: It is profitable for doctrine! And may we never cease to be thankful for the pure doctrine of our church in its confessions, sermons, devotional books and text-books for children and young people!

But also its weakness, because only too often do the things just mentioned take the place of the Bible itself in the use and estimation of our people, the waterpail taking the place of the well! And when we say: All scripture is given by inspiration of God, we mean especially the proof passages for our Lutheran doctrinal points, as if the rest of Scripture was there only for the sake of them. And quite often we find people, who are perfectly at home in the doctrine of our church, having but a limited knowledge of the Bible itself. This certainly is not what it ought to be. But it seems to me that this is the main cause for so many of our people falling prey to erratics, who claim to use the Bible, the whole Bible, for their textbook. By Bible study I do not mean

study of the usual proof passages only, but study of the Bible itself, for I believe that it is with the Bible as it is with the sun: It is its own best defence and its own best proof.

Nor do I mean outlining of the contents of one or more biblical books, as I think is much used in some of the Bible schools. Such outlines may be very useful as an auxiliary, of course, but it is not the thing itself. First and foremost I wish to have the class to read the Bible itself, and try to understand what they read, and the teacher assuring himself of this by asking questions, encouraging the class to ask about that which is not understood, and then referring to other parts of Scripture where help can be found. In so doing he will give the class the impression that the Bible is a whole, an organism with many parts and not a random collection of texts which only too often are used as pretexts by so-called preachers. I want the class to understand the Bible is a living organism with the living Christ as its center, and as such it is the universal testimony for him as the way, the truth and the life, and that those who in faith receive that testimony are God's people, in spite of all the political, intellectual, and social difference.

And I want to impress upon the young the fact that the Bible contains a most wonderful history, beginning and ending in eternity in history of redemption, our redemption, and therefore a history in which we ought to be especially interested, because our hope is bound up in it for time and eternity. And as to the inspiration of the Bible I want to impress upon the young the fact, that the Bible was not only inspired when it was written by prophets, apostles and other holy men, that it is not only inspired today, but also inspiring because it is the means whereby the Spirit of God is transmitted to our human souls, regenerating them into the kingdom of God on the mercies of Christ who died for us in order that we should live, in and for him. For the sake of that highest education which can make sinners wise unto salvation through

faith in Christ Jesus, I earnestly plead for the Bible, the study of the Bible, as a factor in higher education for our young people, and I feel convinced that the sooner we acknowledge it as such and make earnest use of it the better for ourselves, our schools, our students, the future of our church and our country.

Trinity Seminary,
Blair, Neb.

ARTICLE IV.

THE REFORMATION.[1]

BY MARION JUSTUS KLINE

The Margrave of Brandenburg, one of the Protestant Princes of the Reformation, was challenged for calling himself a Lutheran. This was his reply. "I was not baptised into the name of Luther. He is not my God and Saviour. I do not rest my faith in him. I am not saved by him. Therefore, in this sense I am no Lutheran. But if I be asked whether with my lips and heart I profess the doctrines which God restored to light by the instrumentality of His blessed servant Luther, I neither hesitate nor am ashamed to call myself a Lutheran".

This is an adequate and accurate statement of our attitude to the great Reformer.

In its truest analysis the purpose of the observance of the 402nd anniversary of the Protestant Reformation is to make such a review and study of the great underlying principles of that movement, an increasing appreciation of its rediscovery of truth and the application of that truth to vital Christian life, as to cause new inspiration and consecration of life and effort to the larger and wider, the fuller and freer dissemination of that truth. As faithful though humble stewards of this heritage it is our hope and desire as Lutherans that out of this treasure of truth all men may be enriched.

Our primary purpose is not to exalt a great and good man. He does not need this at our hands. Catholic and Protestants, Lutheran and non-Lutheran, poet and author, scholar and statesman, leaders in every realm of thought and action, have paid to him the highest and loftiest of tributes. Luther himself is the first one to rebuke such laudation. He counted himself nothing but

1 An address delivered on the 402d Anniversary of the Reformation.

his Christ everything. "Not unto us 'O Lord—not unto us, but unto Thy name be all glory" was the constant, the unchanging attitude of his whole life. Our purpose today is one of which he would most heartily approve—to give honor and glory unto that Lord and Master whom Luther served with such unfailing loyalty and unswerving devotion. And added to this is our whole-hearted desire to make the truth of the Reformation of larger and deeper influence in our own lives and in the lives of the men and women of our times. May the men and women of our generation catch the truer and wider vision of the world-wide character of the truth of the Reformation.

The scholarship of the Church of our Lord, within and without our own communion, with pre-eminent ability, accuracy of statement, clearness of vision, dispassionate discussion and true appreciation, have brought to us in an adequate way the intellectual and theological results which have accrued to the Church and the Christian world from the Reformation. Ably, adequately and exhaustively this has been done. The literary records of the Reformation—its products and results are a rich treasury for the whole of Christendom.

Today our simple purpose is to remind you of certain practical truths which have come to us out of the Reformation and which are applicable to all times and all peoples because of their permanence and the universality of their application to vital Christian life.

In the compass of this hour it is not possible to do other than barely suggest some of these to you. They cannot be adequately discussed. This you will do for yourself better than I can do it for you. Many which will occur to you personally and which are of the largest moment will not be referred to because they do not come within the purpose of this discussion.

The Reformation of the Sixteenth Century has a definite and vitally needed message for the Twentieth Century.

Truth is not temporary and evanescent. Truth is per-

manent and abiding. Truth knows not decades and centuries simply. Truth claims eternity for its realm. Men, through whom God gives truth to the world are not for their age alone but for all ages. There is but one Ultimate and Final Source of life, light and truth. From that absolute life—we have the power of the endless life. From that source of all light, all our torches are enkindled. From that fountain of all truth—we draw our supplies of all truth.

"The whole world is astir in its search after truth. The torches of the seekers are flashing in flame and smoke through every obscure angle, cave and corner of nature. Science is leading earnest hosts, uncovering the realities of matter and mind and calling men on to a more thorough and up to a higher acquaintance with the works and ways of God. All accessible realms are entered; and from burning suns and radiant constellations, down to geologic granites, water dripping caves and ocean bottoms, each nook and crevice, sunbeam and crystal, each fruit and flower, each leaf and bud, cell and atom, is questioned and cross questioned for its truth, for its revelation of being and life, its disclosure of the thought and working of the Creator". There are certain underlying and fundamental things which we shall need to fix definitely in our minds that we may come to the fullest appreciation and clearest understanding of these underlying truths. I shall state my thought in a series of questions. My first question is

I. What was the Reformation of the Sixteenth Century in its ultimate analysis? Many and varied are the answers given to this question. As different men view this great movement from divers standpoints—so one or more outstanding phases are emphasized. A composite and comprehensive consideration is necessary to adequate definition.

Personally it is helpful to me to think of the Reformation as a movement. This word suggests action, vitality, life. Whether we think of the Reformation in that phase of its activity which has to do with its return to and re-

emphasis of the principles of pristine Christianity, or the ongoings of those principles in their reconstruction and re-animation and renewal of the life of the Church and the individual Christian—it is one and the same principle. It is action, it is nobility, it is life. It is the opposite of stagnation, of immobility, of death.

It is only destructive in that it rids life of the negatively useless and the positively harmful. It is constructive in its upbuilding of life upon the old foundations of truth, from which the debris of error of a false superstructure has been cleared away.

This thought has been most admirably expressed by Dean Bauslin when he says "The Reformation was neither a revolution nor a mere restoration, though it included elements of both. It was negative and destructive toward error, but positive and constructive toward truths. It was conservative as well as progressive and built up new institutions in the place of those it tore down. The movement associated with the name of Luther struck its roots deep into the past and bore rich and permanent fruits in the future. In the Reformers day the Church had wandered long in a maze of fundamental religious error. It was his task to lead her back to the true end for which she exists, to free her from many a blemish and offense and open once again before her the possibility of healthy development. When St. Paul came into Europe he was confronted with this question of fundamental importance, 'What must I do to be saved' to which he gave the equally fundamental reply 'Believe on the Lord Jesus Christ and thou shalt be saved'. In that answer he expressed the secret of the Reformation of the Sixteenth century. Jesus Christ came into the world to save sinners and blessed does that man become who believes on him, who in confident trust gives himself to Christ as his Saviour and looks only to Him as the ground of his salvation. This is the chief content of the gospel which no one had ever proclaimed with the strength and clearness of Paul. 'Therefore we hold that man becomes just without the works of the law through

faith alone'. In the Church in which Luther had grown up, nothing had grown so distorted, hidden and forgotten, as this fundamental truth. The supreme debt which the world owes to Luther is what he restored to Christendom, this great principle enunciated by the apostle to the Gentiles in the first century".

This principle I believe is the primal and fundamental truth of the Reformation. Many other principles of moment and importance to the life of Christendom comes to us from the Reformation, but they are all subordinate to or corollaries of it. It is the centre of the whole controversy. Its disregard is the source of all other errors and abuses. Rome's departure from primitive, scriptural Christianity began when she substituted other things for the perfect satisfaction of the law by the death of Christ and practically disannulled and disavowed the truth that faith in Christ alone is the one condition of salvation.

"In the church of Luther's day, Peter held every inch of the ground by immemorial tenure and the apostle to the Gentiles had been driven forth to find a home and friends elsewhere." Luther's chief strength in the good fight of the Reformation was found in the circumstances that he stood up in his strength, in his time and place, to contend for the teaching of Paul the Apostle, who was dethroned by the Church. My Second question is

II. What were some of the chief contributing causes which produced the Reformation of the Sixteenth Century?

D'Aubigne says "The Reformation is the result of two distinct forces, the revival of learning and the resurrection of God's Word". One in commenting on this statement says "it is nearer the truth to say that the Reformation followed the resurrection of God's Word and that this resurrection was due, under God, to the revival of learning".

Whilst this is undoubtedly the logical sequence, yet it is impossible to fix any clear lines of demarcation, as to

where either begins or ends. The two so merge as to be inseparable and indissoluble.

As surely as the magnetic needle swings true to the pole, so the revival of learning points the way to the Word of God and its study. And this study, beginning in a literary and philological motive speedily laid hold of the hearts and consciences of men and opened a highway for the Reformation of religion.

Upon every page of this review there is clearly and unmistakably evident the girdings and guidings of the Spirit of God. The late Prof. Dr. E. J. Wolf once wrote:

"The awakening of the human mind from its mediaeval stupor, the incitement to intellectual freedom and activity, the boldness of inquiry and of criticism which attended this movement was in the highest degree prejudicial to the old order; "a" The enlargement of the area of human thought, the multiplication of subjects for investigation and the universal impulse felt to freely prosecute investigation and to exercise individual judgment was everywhere tantamount to revolution and reform. It was as if the light of day had suddenly fallen upon a dark hemisphere and revealed to the gaze and horror of all, the frightful disorders and putrefactions that abounded. "b" The absurdities of the schoolmen, the rapacity of the bishops, the ignorance of the priests, the gluttony and idleness of the monks, were held up to merciless ridicule in the writings of the humanists. Under the glare of this strong light the papal system was brought into reproach, its hoary structure was shaken to the base, the confidence of all classes in its infallible authority was subverted and its leadership and spiritual supervision which had for ages remained unchallenged was deemed no longer necessary or adequate".

Hallam writes—"The greater part of literature after the 12th century may be considered as artillery leveled against the clergy. The literature of Germany a little before the Reformation was employed as the vehicle for castigating vices of priests and monks. Dante and Petrarch signallized the beginning of a National litera-

ture by their denunciations of the vices and usurpations of the papacy. Chaucer in England shows the same hostility. Everywhere we find bitter censure of the arrogance, wealth and tyrrany of the ecclesiastics."

It would be a serious mistake to suppose that the chief service rendered to the Reformation by the humanists was of a destructive nature. This would be very far from the truth and from an accurate appreciation of the constructive work which they rendered in preparing the way for the Reformation.

Invaluable as were the services of these literary lights in scattering the darkness and thereby spreading and intensifying the conviction that a thorough reform was needed, it was not only in this way that they were the pioneers of the Reformation. "They did a positive work, the value and extent of which it is impossible to overestimate. They diffused over their age a love of learning, they awakened a spirit of inquiry and criticism, but above all by their philological studies they opened to men's minds the incomparable treasures of the Scriptures after having created a literary taste which was quick to discern their measureless superiority to the writings of the theologians and the schoolmen. Whilst they kept protesting that it was not their purpose to strike at the faith of the Church, they dealt it a fatal blow by practically placing the Bible in its matchless style and priceless contents above the teachings of the doctors".

"It was especially in Germany that the service of humanism was earnestly given to the interests of a purified Christianity. Reuchlin, for instance, one of its foremost humanists wrote a Greek grammar, which greatly facilitated the study of that language and therewith of the original new Testament, and was the first to publish both a Hebrew grammar and dictionary, thus furnishing the key to the long-sealed book of life, providing men with a touchstone by which they might judge of the teachings of the church and test the doctrines of the Reformers when they came to be promulgated, and laying

a sure foundation upon which the work of the Reformation could be effected. Luther himself acknowledged the work of Reuchlin and said—"The Lord has been at work in you that the light of Holy Scriptures might again shine into that Germany where it had so long been extinct".

In England also the literary movement was directly and powerfully conducive to the Reformation. Nowhere else had this movement penetrated so far into the ranks of the ruling classes as in that Kingdom. "a" Henry *VIII* was himself the most learned prince of that era. Vulgar and sensual as he was, it is said of him that he could not live without the learned. His court was turned into a rendezvous for the representatives of classical culture. "There was Thomas More, inspired by a love of knowledge and in full sympathy with the advancing spirit of the age, representing in his 'Utopia' a state of religion which was certainly very far removed from the practices and principles of the existing hierarchy. Even Wolsey could not resist the popular tide but affecting humanism and intent on keeping with the fashions of the day he took to confiscating monasteries and founding colleges with the revenues thus acquired. There was Colet, dean of St. Pauls, whose lectures at Oxford caused as great alarm to the schoolman as they gave delight to all who had come under the influence of the new awakening, whose Gospel sermons held London spell-bound. London was a new Athens, "b" and hither, towering above all other literary men of his age, except Melanchthon came Erasmus, to whose sojourn in England and especially to whose intimate relations with the sovereign the philosophic historian must in great part ascribe the Reformation of the English Church. His numerous writings in which he held up to merciless ridicule the idleness, illiteracy, self indulgence and absurd practices of the monks, fell like enchantment upon the public mind and were read with infinite amusement by all who sympathized with the new studies and by thous-

ands who did not calculate the effect of this telling satire in abating popular reverence for the Church."

But the hand of Erasmus put forth a volume more effectual in the creation of a new spiritual life than his scathing satires. The glory of achieving the English Reformation was reserved for the Word of God by which alone the truth and the Church of Christ can be maintained in the world. "a" The crowning work of humanism was the appearance of Erasmus' edition of the new Testament, the most brilliant, the most memorable of all his productions. No copies of the Scriptures were then accessible save the Vulgate, known to be full of errors and obscurities and nothing could have been more opportune or more important than the publication of the pure and original text of the new Testament at this juncture. A new Latin translation and learned annotations accompanied the volume and it found its way at once among all fields of learning and especially in England where groups of students at the universities were poring over its pages with rapture and in animated circles, discussing its saving truths. One writer of the period says, "Never had any book produced such an enthusiasm. It was in every hand". It was a great and notable contribution to the cause of the Reformation and the chief pioneer work which the humanists did.

"How wonderful are the successive stages in the agency of divine providence". First there is kindled in the human mind a desire for learning. The study of languages becomes the vehicle for gratifying this passion. The reading of the Scripture follows, at first purely in the interests of literature. Their vivifying power produces spirited awakening among the learned and these in turn by their philological attainments are able to translate them into the language of the people and these again by the universal impulse which the literary movement had given to all classes had become capable of reading them. Thus the regeneration of religion was the inevitable consequence of the restoration of letters.

My third question is:

III. What was the effect of the Reformation upon the current conception and prevalent theory of the place and power of the Church in the life of the Christian believer?

We now approach one of the greatest and most momentous phases of the Reformation, particularly with reference to its vitally practical aspects. Here we find a radical—a revolutionary departure from accepted formulas and dicta, which had the influence and prestige of centuries. It was the shock of this radical change which made Rome realize, in a measure at least, the titanic character of the struggle initiated by the Monk of Wittenberg.

Next to the translation of the Holy Scriptures into the vernacular by Luther,—the most momentous literary product of the Reformation is the Augsburg Confession. This was the work of Melanchthon the greatest scholar of his time.. "Its great theme is the Gospel of our Lord Jesus Christ as the centre of all Scriptures and the key to all its mysteries. The Augsburg Confession is the application of the Gospel to individual life. It is in this confession that we most clearly discern the radical and revolutionary character of the Reformation."

Its negative part, the statements and corrections of prevalent abuses and its positive part, the formulation of the truths of spiritual life are unequalled in all literature for clearness of vision and definiteness of conception. Radical and revolutionary as its proposals were it won instant acceptance because of its reasonableness of position, its convincing power and its appeal to the Holy Scriptures as over against decrees of popes and councils of the Church. Beyond all peradventure—its author was inspired by the Holy Spirit.

The most satisfactory brief statement of its central truths which has come under my notice is that from the pen of Dean Jacobs of Mt. Airy. In his epitome he writes: "God is no longer a far distant monarch, or a stern judge, but in Christ our reconciled Father. His

love is the one attribute in which all other divine attributes blend.

"Christ is no longer a new lawgiver, offering salvation on terms somewhat easier indeed than Moses, yet the same in kind, and approachable only through a series of mediators on earth and in heaven (saints, angels, Mary), but the one and only Mediator between God and man, nearer and more concerned for us than those bound by the closest ties.

"Redemption is no longer the payment of the Law's demands for some, but for all sins; not the provision of a possibility, by which man, with most agonizing efforts may gain God's favor, but, beside payment for every sin, the acquisition of infinite merit for every man desiring it.

"Justification is no longer a process by which man is gradually brought up to a standard that meets the laws demands for holiness, but the ascription to man of all the obedience of Christ. Instead of being deemed as always partial in this life, it is, according to this new conception, so complete that where one sin is forgiven all are forgiven, and where one is unforgiven all are unforgiven, since all depends upon whether Christ's righteousness be or be not ours.

"Faith is no longer assent to what ecclesiastical authority prescribes, but a new personal relation to God, in which man surrenders himself unreservedly to the divine will, to believe what God declares, to suffer what God imposes, to do what God commands. "It is not"—so says this Confession—"mere knowledge of history, but also the effect of the history that we have grace, righteousness and forgiveness of sins through Christ". It is not mere hope or probability, but "consciences are pacified only by faith, where they are sure that, for Christ's sake, they have a gracious God."

"The sacraments are not work wrought by which man pleases God, or instrumentalities by which some subtle spiritual influence is infused to make men intrinsically holier, but they are deeds of God, applying to the indi-

vidual using them the general promise of the Gospel concerning the forgiveness of sins.

"The Lord's Supper contains no sacrifice in which a priest holds up to God the body and blood of Christ, and begs that, for the sake of this sacrifice, an angry God may be placated; but God, on the other hand, approaches man, and offering him these pledges of love, assures man that his sins are forgiven.

"The Church is no longer an imposing external organization, modeled after the standard of earthly states, whether monarchies or republics, but a spiritual body, comprising all true children of God, and, however, they may be externally separated, sharing with one another all spiritual blessings.

"The Ministry is no longer a priesthood—for all believers are priests—but an instrumentality for the administration of Word and Sacrament, and without any authority save that of the world drawn from Holy Scripture which they proclaim.

"No fear of a penalty hereafter to be exacted was any longer present to distress the child of God as he looked forward to his own departure or contemplated that of those who had preceded him to the external world.

"All power arising from man's native endowments to co-operate in the work of grace was denied. Every apology for sin or concession to human weakness was removed, that man might be the more highly exalted and comforted by divine grace, as he is the more deeply humiliated by the knowledge of what he is in himself.

"Then, out of love to that Father whom the believer knows to be reconciled, comes the motive to perform all truly good works, which are not so much his as those of the Holy Spirit working in and through him."

IV. My fourth question: What was the influence of the Reformation upon Civil Liberty and Political Rights of States and individuals?

The acceptance of Christianity by Constantine and making it essentially the religion of the state was the beginning of a relationship which was harmful to both

Church and State, and which became increasingly pernicious when the Roman pontiffs arbitrarily and insolently assumed, in ever increasing degree, political and civil power over peoples and rulers.

With the passing in large measure of feudalism there gradually came into being great monarchies and empires, absorbing despotic power, supported by standing armies ready to enforce the will of the sovereign. The divine right of Kings was becoming the accepted theory of government.

But there was another power, yet more despotic and insolent. "Overshadowing and dominating this system of absolute civil government, we find a still more despotic ecclesiastical empire, that claimed peoples and Kings and Princes as its subjects—an empire of which Holy Rome was the capital and whose head was the Pope of Rome. The dream of Gregory had been realized."

"From the time when Henry Fourth of Germany went to Canossa in abject humiliation, bare-footed and bare-headed, kept standing in the snow at the portal like a menial, to sue for absolution from the imperious Hildebrand, from that hour not a sovereign in Europe was deemed rightfully to wear his crown, without papal sanction or whose coronation oath did not involve a pledge of fealty to Rome. Imperious successors of the humble Galilean fisherman, claimed the right, at will, to absolve people from all allegiance to their rulers, to church and unchurch, to make and unmake Kings. All Christendom lay under the shadow of the gigantic despotism. Forcefully and truly has it been said, All Europe was covered with a vast ecclesiastical net work, all the threads of which led to Rome".

"Monks and priests, with mitred cardinals and abbots and lordling bishops, swarmed everywhere, holding the keys of heaven and hell and wielding mysterious control over the minds and hearts of men. They carried with them their own ecclesiastical courts and laws and claimed to be exempt from civil power and amenable only to

the church. There was no appeal from their wrong doing and abuses, except to Rome".

There was yet another potent agency in making this ecclesiastical despotism effective. Through the prevalent scholasticism, all learning was made tributary to the Church. Latin, the language of Rome, was the language of the schoolmen, and caused a wide separation between the people and the learned classes. Education was possible only in a language unknown to the people who were left to grope in mental darkness. Priests became the learned classes and filled the learned professions. They sought promotion in the Church in order to secure promotion in the state, became the confessors and counsellors of Kings, often assuming royal state and controlling the policies of nations. Ximines in Spain, Richelieu in France and Wolsey in England were only types of the politico-ecclesiastical dignitaries who figure in the history of that period.

The decrees of the Pope became absolute law to the Nations. There could be no challenge of this authority, no appeal from it, hence no freedom of thought or inquiry. All disputes with Rome led to the stake.

It was this gigantic despotism in Church and State that confronted Luther in his revolt against Rome. "On this starless night of absolutism the Reformation dawned—giving light to those in darkness, striking shackles from enslaved consciences and releasing thought from iron bondage."

From all this it is easy to see how the revolt against papal usurpations necessarily became political as well as religious— a struggle with arbitrary power everywhere. There could be no real reform which did not assail the foundations on which this vast politico-ecclesiastical despotism rested.

The Reformation did this very thing and this necessarily brought with it the fundamental principles of civil liberty and freedom. It's success meant the building up of nationalities independent of Rome, a denial of the right of Popes to interfere in civil government or de-

mand their aid in punishing so-called heretics and it brought priests and bishops and cardinals into subjection to civil power. b. It meant freedom of conscience and liberty of thought. It was a direct challenge of the civil, as well as the ecclesiastical, despotism which dominated all Europe and centered in the Papal power.

When Luther burned the papal bull it might very properly have been considered an act of personal defiance. But Luther did more than burn the papal bull. He gathered together all the Romish decretals upon which he could lay his hands and burned them also. The significance of this act I do not think is generally appreciated. The burning of the Romish law books meant something more than a personal matter. It was a defiant challenge of the entire Roman hierarchy and all its pretensions secular and political as well as ecclesiastical. It was a declaration of independence. It was the political and civil ancestor of that immortal document signed in the City of Philadelphia July 4, 1776. The Reformation gave the same impulse for the complete separation of church and state.

Whilst it denied the right of the civil power to interfere with freedom of action in religious matters, it also asserted the duty of submission to properly constituted civil authority as the conservator of the public welfare. This is the explanation as to why the Reformer denounced the uprising that culminated in the so-called Peasants War.

It is of the substance and essence of Lutheranism to be loyal and devoted to the civil power. "True Lutheranism in America is loyalty to our country, her institutions and her flag".

LUTHERAN CHURCH NOT A FOREIGN CHURCH

Patriotism reached its highest pitch at the session of the United Lutheran Church of America, on Monday, November 18, 1918, following a speech made by the Hon. Edmund Rommel, representing the United States

Bureau of Education, in which he spoke of the efforts of his bureau to Americanize foreigners and the assistance they proposed giving in that direction. Said Dr. T. E. Schmauk:

"I want to say in view of recent statements in print, that the Lutheran Church was in North America three years before the Pilgrim Fathers ever set their foot upon New England soil. I want to say here that there were Lutherans on these rocky shores of Manhattan two years after the Mayflower landed at Plymouth Rock. I want to say further that there was an organized Lutheran Church here in Manhattan 130 years before the American Revolution ever took place. I want to say that had it not been for Benjamin Franklin and the German Lutherans in Pennsylvania the combination of the United Colonies into the United States would have been impossible. It was the Germans of Pennsylvania who stood behind Franklin as against the Quakers that enabled the Revolutionary War to succeed.

"I want to say still further that in my dealings with Washington my congregation has been characterized as a foreign-born congregation. My congregation, as I already said in this convention, had a pastor who became the first speaker of the first House of Representatives of the United States. With their townsmen, my congregation sent flour and money in 1774 to Boston after the famous tea party there and the closing of the port of Boston, in order to help to preserve American liberty. In the highest tower of my steeple there hangs a silver bell that was cast in 1770 in London and from its height began to ring out into all the region round about me the inscription that is found on its face, and that inscription is "Proclaim liberty aloud to all the nations of the earth."

"The people of my congregation furnished one general, one colonel, and perhaps from one-third to one-fourth of every member in it to the Revolutionary War. And then, today, in writing to the pastor of that congregation Washington hints "A foreign-born congregation."

"On the 24th of this month of November it will be 215

years since, in 1703, the Lutheran Church in Philadelphia, with solemn ceremonial, set apart Justus Falckner, in probably what was the first regular ordination of a Protestant clergyman in America, for the holy ministry, and to become the pastor of the Dutch Lutherans in New York, where he officiated faithfully until his death in 1723. New York still preserves his Church Record, and we still possess a copy of his ordination certificate signed by the three Lutheran ministers that laid their hands on his head."

Following up this Dr. John A. Singmaster, of Gettysburg Lutheran Theological Seminary, presented the following memorandum:

"Laurens van Buskirk came to New Amsterdam in 1655, or 263 years ago. His great grandson, my great-great grandfather, was born in Hackensack in 1739. He became the link between the Dutch Lutherans in New York and New Jersey and the German Lutherans in Pennsylvania. He was the first native born American Lutheran minister. In 1762 he came to live with Muhlenberg."

There has scarcely been so marvellous and so providential a series of contemporaneous events in the world's history as those which occurred during the closing years of the 15th century and the opening years of the 16th. The birth of Luther, the Spanish Inquisition, the discovery of America, the revival of learning, the invention of the movable type and the resultant art of printing. All of these were important factors in the Reformation of religion, the freedom of the intellect and the establishment of civil liberty.

a. James Freeman Clarke says in substance that the Reformation was the beginning of real liberty and accredits Luther "as the real author of modern liberty of thought and action,—the giant founder of modern civilization".

b. Michelet—a French Catholic writer says—"Luther has been the restorer of liberty in modern times".

c. Daniel Webster in his immortal oration on Bunker Hill said—"The Protestant Reformation introduced the principle of civil liberty into the wilderness of North America".

d. Dr. Frederick Hedge of Harvard University says "To Martin Luther and the Reformation, above all else, Anglo-Americans are indebted for National independence and mental freedom".

e. Well has Dr. Bauslin put it when he says "The world now scorns the pompous and self-centered boast of Louis XIV who said 'I am the State' but it grants, with a recognition of joy, that in Brother Martin's great, but humble heart, was hidden not only the splendid future of his own land, but the future of much of the individual religious liberty, independent thinking and the restless struggles of conscience out of which have grown the triumphs of the right of private judgment in every land of Christendom".

V. The next question is: What was the vital difference in their attitude toward the Bible between the Romish Church and the Church of the Reformation?

The library of the monastery at Erfurt and the Castle of the Wartburg answer this question in a striking and conclusive contrast.

Here in the library of the monastery at Erfurt is revealed the Romish attitude. A monk troubled in spirit concerning his personal relation to God and sin, having no peace of mind or conscience, finds a copy of the Holy Scriptures. But it is held firmly in its place by bands of iron. The chains prevent its physical removal. Strangely symbolic are these chains of iron. For more firmly and securely than by chains of iron is the word of God held in captivity by the chains of a language unknown to the common people. Rome's attitude was then, and in largest measure is now, that the Scriptures are not for private perusal and study. The Church and the clergy are the custodians of the word of God. The Church must interpret and apply them. There may not be pri-

vate interpretation. Individualism is not to be tolerated.

In their rebellion against Christ's vicar on earth, the supreme pontiff at Rome, heretical Protestants have set up a "paper—pope"—the Bible. I dare to say that ignorance is not the Mother of devotion. Ignorance is the Mother of superstition. The highest form of devotion is that which comes from knowledge of the truth. "Ye shall know the truth and the truth shall set you free". (John 8 : 32). Intellectual and moral freedom comes with the knowledge of the truth. The word of God is Truth. "Thy word is Truth".

Here in the Castle of the Wartburg, the monk who found the chained Bible in the monastry at Erfurt exemplified the attitude of Protestantism toward the Holy Scripture. The translation of the Holy Scriptures into the vernacular was the most important literary contribution of the Reformation. It was far more important than the work of Erasmus in preparing the Greek text of the New Testament. The work of Erasmus, important as it was, was for the few—the scholars. The work of Luther in translating the Scriptures into the vernacular, was for the many—the common people. And by the invention of the movable type, by printing, these Scriptures were made available for the many.

But there is yet another vital difference in the attitude of the Church of Luther's day and that of the Church of the Reformation toward the Word and that is in the matter of the preaching.

The exposition of the word of God had small place in the Pre-Reformation Church. It's place was decidedly subordinate. The gorgeous and spectacular, the ornate and the embellished ritual of the mass which reached its logical climax in the elevation of the Host; these things had displaced and superseded the preaching of the word of God. It was not given the place of pre-eminence and honor in which it had been held. It was relegated to the background, consequently there was practically no preaching of the word. What little of so called preaching there was—consisted for the most part of homilies

on the saints, good works, etc. Of course there were exceptions to this rule. There were some spiritually minded priests of whom Luther was one.

Part of the message of the Reformation to you my brethren of the ministry is the exaltation of your office as preachers of the word. This is your chief office and function. "Preach the word". Be instant in season and out of season.

Luther believed with all his heart in the sacraments as means of grace. He gave them proper place to the priestly office of the ministry, but his chief function was a preacher of the word

D'Anbigne says, "Judging from the unanimous testimony of his contemporaries, Luther was, without doubt, the greatest preacher who ever lived" yet he tells us with what sense of weakness, trembling and fear he entered the cathedral pulpit, not because of the two thousand auditors, but because of his sense of responsibility to God for the souls before him. He also says that "the humblest preacher of the Gospel is greater than all Princes and Kings".

May I be indulged, if for a moment or two I preach to you, my brethren of the ministry. Certainly we ought to bring to the preaching of the word all that will be helpful and illuminative. The fruits of a liberal education, reading, study, current events, the world's progress in the arts and sciences and invention, travel and its liberal education and many other things have their proper and legitimate place.

But a "travel lecture" is not a sermon. A review of "current events" is not a sermon. An essay or literary critique is not a sermon. And herein some of us do err. "A text taken from the Scripture is not a peg on which to hang a sermon or an essay". A sermon, is an exposition of the Word of God for the comfort, strengthening and inspiration of Christians and for the conviction and conversion of sinners.

The Reformation honored the preaching of the Word and restored it to its place of pre-eminence in the ser-

vice of the Church. Let us ever hold fast to the truth that by the foolishness of preaching men shall be saved. I need not remind you that "the foolishness of preaching" and foolish preaching are two wholly different things. Part of the Reformation message is that we exalt the office of the preacher, and preach, even if in weakness, assured that God works with us and imparts the Holy Spirit that the preaching shall be in demonstration of the spirit and power.

The message, in divergent form, of the chained Bible in the library of the monastry at Erfurt and the translated Bible in the Castle of the Wartburg is one. It is the message of the indestructibility, of the final freedom and of the power of God unto salvation of the Word of God. (Hawthorne, "Mosses from an old Manse".)

A final question: VI. What is the message of the Reformation concerning the Place of Prayer in the life of the Church and of the individual believer?

James Freeman Clarke says, "Nothing which Luther has written shows the depths of his conviction more than the prayer at Worms. It seems poured from the very depths of his great soul". And every one who knows that prayer must agree with this estimate of it. Hear it, "Almighty, everlasting God. What delusion controls the world. How little faith they have in God. How soon do they give up, having respect only for what is pompous and powerful and imposing. If I should turn my eyes that way all would be over with me. The die would be cast and the judgment executed. O God, Thou art my God. Stand by me in defiance of all the reasoning and the wisdom of this world. Thou must do it for the cause is Thine, not mine. Hast thou chosen me for this work? Show me how I may be certain of it, yea God has ordered it, for never in all my life would I have undertaken to rise up in opposition to such mighty potentates. Come to my help—come! I am ready to lay down my life in this work with the gentleness of a lamb. The work is a righteous work and it is Thine. The world must leave my conscience free and unrestrained, even if my body,

which is the work of Thy hand, shall be brought to ruin. The soul is Thine and belongs to Thee and dwells with Thee forever. Amen. God help me. Amen."

This is a typical illustration of the prayer-life of the Reformer. The entire movement was born in prayer, developed in prayer, supported by prayer, accomplished through prayer. The secret of the Reformer's power with men is found in his prevailing prayer with God. The fountain source of his courage in the face of Emperors and Kings, Priests and Potentates is in the fact that he was much in the audience chamber of the King of kings and Lord of lords, the only Potentate. For "he that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty". The harder and greater the problem, the more need for time in the closet. This was the life-philosophy of the Reformer.

One of the most precious heritages which the Christian of the 20th Century has received from the Reformation of the 16th. Century is this blessed truth of the high privilege which the soul has of direct communion with God. From that hour when the purple and gold veil of the Temple was rent in twain from the top to the bottom, there was no longer a place in God's economy of grace for a mediating priesthood. But in spite of this truth, fully realized by the early Church, the papal system built up the most stupendous power of mediation that any world-religion has ever known.

But with the Reformation, this was done away with for many. No longer was there mediation through a priest of earth, we have a great High Priest, within the veil of Heaven, who constantly maketh intercession for us. No longer do we need to beseech the intercession of some saint, human and full of frailty as we ourselves are, for we may, through Jesus Christ our Lord and in His Holy Name, have access directly to a throne of grace and mercy.

This is assuredly one of the great privileges, a rich heritage which comes to us from the Reformation. It marks high tide in the spiritual life of the Christian believer, one of the most urgently needed and insistent of

messages of the Reformation to the individual Christian is the vital power of prayer and the privilege of communion with God. Most of us know of the prayer of compulsion and distress. Those hours of the stress and strain, the trouble and the trial of life times of suffering and of sorrow, when in our Garden of Gethsemane, in our agony of bloody sweat we are driven to the mercy-seat. All of us know too little of the prayer of Communion—just having fellowship with our Father and the dear Elder Brother.

Now may I very briefly give a resume of some of the things I have been trying to say:

1. The Reformation was a return to, and not a departure from, primitive Christianity. It was a renaissance—a new birth of primitive Christianity. It was a re-formation and not a revolution or a rebellion.

2. It was the restoration of the Great High Priest to His rightful place of mediation and the displacement of a mediating priesthood on earth and one of saints in heaven.

3. It was the restoration of the Bible and the displacement of the decretals of councils and popes.

4. It puts the church in its rightful place that it might perform its proper functions and render to the world the service needed. It is the proper function of the Church to so present Jesus Christ and the Holy Scriptures that saints may be built up in their most holy faith, that sinners may be converted and that the fruits of the Spirit may nourish the people of the earth in culture and grace of Jesus Christ, her Head and Lord.

I want to make as my confession of faith that of the Margrave of Brandenburg and say for myself:

"I was not baptized into the name of Luther. He is not my God and Saviour. I do not rest my faith in him. I am not saved by him. Therefore, in this sense I am no Lutheran. But if I be asked whether with my lips and heart I profess the doctrines which God restored to light by the instrumentality of His blessed servant Luther, I neither hesitate nor am ashamed to call myself a Lutheran."

Altoona. Pa..

ARTICLE V.

THE RESURRECTION IN MODERN LIFE.

BY E. E. ORTLEPP, D.D.

The subject under consideration has a purely theological or theoretical side, but is also open to eminently practical treatment. A discussion of The Resurrection in Modern Life in a Misisterial Association seems to demand our looking at it from the preacher's standpoint, under the aspect of his task with its opportunities and difficulties. With such purpose in mind let us grant it permissible to narrow the broad theme into the more limited one of "Preaching the Resurrection in Modern Life."

Thus formulated the proposition first of all invites comparison between the preacher's position in ancient life as contrasted with the condition met by the modern minister. Broadly speaking, the preacher of apostolic days, and centuries thereafter, enjoyed the advantage of addressing hearers who did not for a moment question the possibility of a resurrection, but he labored under the disadvantage of preaching the rising of Jesus of Nazareth, a person thought unworthy of such distinction.

The orthodox Jews were not unacquainted with the idea of a resurrection. No matter how grudgingly one admits the Old Testament authority on this subject, at least two passages, Isa. 26, 19, and Dan. 12, 2 claim recognition. The former expresses the hope and prayer of the congregation of the just for their dead ones to arise from the dust; the other passage looks forward to a resurrection of the just and the unjust, although within the confines of Israel. A judgment of the risen individuals is also indicated. The extra-canonical writings of the Jews do not shed much light on this doctrine, yet nevertheless hint at a resurrection of the just and the unjust in Israel and among all men.

The Jews believed the miracles of Elijah's and Elisha's raising the dead; why should God be impotent to repeat Himself if He so decided? Did not the people suspect John of being Elijah returned to earth? Profligate Herod even feared that Jesus was the Baptist risen from death. The rulers sealed the tomb because they dreaded the spread of the ready belief in a resurrection. To such hearers the possibility of a resurrection was established, the preacher could take that much for granted. But that a Jesus should be raised up, the same Nazarene who had spoken against Moses and the temple, who had been executed as a blasphemer, that part of the message did not harmonize with the Jewish conception of God. A small sect of skeptics, the Sadducees, denied any resurrection of the body. To tell them of the rising of Jesus would tend to confirm them in their disbelief, not because they had discovered a valid proof against the resurrection itself, but because of their effective argument that if no human body is worthy of restoration into life, least of all will the body of a Jesus be thus distinguished.

The followers of the Lord assumed a similar attitude, though from different motives. They naturally shared the Jewish orthodox faith in a resurrection, a faith that was materially strengthened when they witnessed the Master's raising of three persons from death. The plaint of the Emmaus disciples betrays not the least doubt in God's ability to revive the Nazarene, but solely the suspicion of having been mistaken in the person hailed as the redeemer of Israel. In their judgment the disgraceful defeat of Jesus was irreparable. The ten disciples seeing the Lord step into their midst on Easter evening doubted not to behold a spirit, a visitor from the other side of the grave, but was it really the murdered Jesus? Not until they had made sure of this fact were their hearts gladdened. Thomas tortured himself a whole week, not a moment disputing the possibility of a resurrection; for in that event his protestations would have been directed against religion in general instead of against the statements of his friends who had seen the

Lord. His misgivings wanted to ascertain by sight and touch whether Jesus could possibly escape the cruel fate inflicted by Jewish and Roman authority. Among the five hundred or more who met the Risen One on the mountain in Galilee were some who doubted. Was their doubt directed against the resurrection as such? Then they would have ridiculed the invitation to meet the Lord, would not have attended that assembly. Their wonderment was if this Jesus, greeting them, was really the one who had died on the cross. The gist of apostolic preaching in Jerusalem was that the rejected, maltreated Jesus of Nazareth, even He, was risen indeed. Having removed from the mind of the Jew the personal prejudice against Jesus the preaching disciple had won a Christian.

Later, when the apostles carried the gospel to the Gentiles, an analogous condition confronted them. Most clearly is that seen in Paul's change of homiletic policy. Having found fruitless the preaching of general topics such as the Fatherhood of God or the Brotherhood of men, he determined to know nothing but Christ and Him crucified; it is understood that he preached the crucified Jesus as the Risen One, for otherwise the crucifixion is not worth while speaking of. Paul realized that the heart of Christian preaching is the living person of Jesus. The Gentiles were not at all concerned in any sort of resurrection; the idea was startling and preposterous to them. At the same time the Gentiles were altogether too superstitous, too "religious," as not to trust some of their multitudinous gods with the ability of recalling a man from the shadowland. Convince the Gentile of the existence of a God mightier than the whole concourse of Olympus, and the doctrine of the resurrection is rendred plausible simultaneously. But then comes the shock—Jesus of Nazareth the favorite of God? despised and rejected by His own nation, He is to be the Lord of all men, the Savior of Greek and Roman? Once the Gentile was persuaded that this very Jesus had really risen, he was a convert, and the further task was but to keep

him in that faith. For this reason Paul's Epistles and the whole New Testament base pleading, admonition, and consolation on the rising of Jesus. The written letter evokes the echo of the apostolic spoken word.

For the sake of completeness we may trace this rule through the subsequent ages when the Church began to be filled with Gentiles and their descendants who all had to eradicate first the deepseated, inherited distrust against Jesus before their hearts could rest quiet in the Christian faith. If at the dawn of the Reformation a pope reminds his friends of the cash value "the legend of Jesus" had to them, we perceive that the educated classes saw the fable, the common people the miracle in the resurrection. And looking from the height of the Vatican over the kneeling masses we surmise the psychological side of the fervor with which Mariolatry was invented, advocated, and practiced. For the upper strata of society it substituted a charm which they missed in the empty though still sealed tomb, diverting their attention from the horrowing scene of Calvary and the resulting misgivings; and the eyes of the masses were directed to the dazzling picture of the Mother of God, the Queen of Heaven, to argue with a sort of inverted reasoning. If the mother be so glorious, how much more glorious must be the son. In either case it was an ingenious evasion of answering awkward questions.

The preacher in modern life deals with the exact reverse of the problem. Ever since the renaissance and the scientific research ushered in by the Reformation the main task of theology consists not in defending some detail of the Creed, but in guarding and strengthening the very foundation of religion. Ours is the advantage of preaching Jesus, who, if not genuinely worshipped by all, is revered and admired by most. Could a world wide vote be taken to-day as to who of all paragons of history was worthy of being raised from death, the large majority would favor the name of Jesus, provided resurrection were possible. Right at this point we enter the hazy atmosphere of doubt and indiffer-

ence in which modern man lives and moves and which determines the attitude of his mind and heart when listening to the Easter message of the risen Christ.

The case is not overstated. Let us begin with the keepers of the tomb, the theologians, consulting them about the resurrection. Despite their interest in and reverence for the remarkable Jesus they have nothing to offer but a variety of theories. Myth, legend, cataleptic trance, vision, hallucination, spiritual manifestation of the living Christ, a sort of celestial telegrams to the disciples, a strange moral victory through the medium of his followers--take your choice. All are agreed that something unusual must have happened in Joseph's garden, because it would be still more extraordinary to behold an enduring Church grow out of a stupendous fraud; but what that unusual occurance may have been, nobody is prepared to say.

Stepping from the study into the churches of the various denominations we hear the praise of the risen Jesus resound in prose and song, but the demand for a definite statement provokes more or less embarrassment. The doctrine of the resurrection is tinged with the colors of a particular creed or of individual views. To those who teach that God was made man in Christ the resurrection is a logical consequence, although the mode of rising is left a neutral mystery. Others, strangely reasoning, consider Jesus merely an offspring of the human race afterwards exalted to divine dignity; as though it were easier to believe a man made God than it is to believe God made man. This second class discards a bodily resurrection, substituting the rising again of the Christ idea, the Christ mind, the Christ spirit, the Christ standard, or something to that effect. In a third camp the divine halo has been wiped off of the head of Christ, leaving but a perfect man, teacher, and pattern. Of the resurrection they leave nothing but a revival of his sayings, of his principles, of his moral influence in his followers. In the churches the preaching and blessing

Jesus is the center of common interest, while his death and resurrection mark the points of divergence.

With this lack of uniformity and clarity on the subject the Church cannot expect to arouse a profound interest or conviction in the hearers, and the inquiry forces itself to the front whether the resurrection still fits into preaching in modern life. A decision can be reached only after finding the answer to another question, to wit, Did the resurrection of Jesus procure certain values which the world would not possess without it; and if so, Are these values indispensible to modern life or not?

The incontrovertible testimony of history is that the resurrection has brought into existence the Christian Church, has effected a complete regeneration of the mental life of mankind, has established a kingdom of truth and love that asserted itself against all opposing powers to this day. It is simply a trite application to say that without the resurrection there can be no such Church, for nothing else than this very doctrine of the resurrection justifies the building of the Church. The apostles, together with Paul, base the validity of their office, the need of their work, the success of their mission, the hope of the Church on the fact of there being a risen Lord.

Another result of the resurrection is the hope and doctrine of our own resurrection. This doctrine could not have survived long in its definite form in which we have it now. It is admitted that Judaism even before Christ knew of some resurrection, and it is fair to assume that Jesus and the apostles there found a connecting link. But no more than a link. The Savior goes his own way in teaching the resurrection of the just and the unjust, together with a final judgment. He produces the evidence: God is the Father of the patriarchs, Jesus the bringer of life also brings resurrection from death. Paul assigns the fact of Christ's resurrection as evidence of the resurrection of all men. Besides, the indwelling of the risen Christ is a special pledge to the believer's triumph over the grave. Without the risen Christ this framework of doctrine collapses, Paul's arguments are

hanging in the air, and a Christ still buried contradicts and defeats his own claims of victory. To surrender Christ's resurrection therefore implies a return to Jewish tradition, gentile superstition, or human imagination and conjecture concerning our own future life. The Jewish conception being so narrow and vague, while the gentiles show no interest at all in a resurrection, it is a safe conclusion that without the doctrine of Christ's resurrection the world would have preserved no definite hope along this line.

With the resurrection stricken out the Second Advent of Christ also falls. The Jews indeed had a faint notion of a day of judgment, but the distinct, clear-cut doctrine of the Son of man coming again in his glory to judge the world and to consummate his kingdom is peculiarly Christian. It was this expectation that induced Stephen and all other martyrs to lay down their lives praying and singing. Well known is Paul's eagerness for the early coming again of Christ; it spurred him on in his work, it pervades all congregational life of his time. Everybody realizes what the Second Advent means to the kingdom of God, to the entire Church enterprise. Drop it, and the head, the crown of Christian activity is thrown away.

The resurrection has given to the world men, heroes of heart and mind, who otherwise would not be known; men like John, Peter and the fellow-apostles; Paul Chrysostom, Augustine—who can mention them all? A man like Paul, for instance, is absolutely unthinkable as a Christian and missionary unless his well-founded belief in a real living, risen Christ is granted. The names of all apostolic workers would be swallowed by oblivion long ago were it not for their conviction of the risen Lord that made them to bear witness, that gave them fame, that perpetuates their memory. What else could attract them to resume the hardships of a disciple in behalf of one whom they knew to be dead? And throughout the course of Church history the greatest preachers, leaders, missionaries, rested their labors and sacrifices

on the fact of the resurrection. There is nothing more certain, nothing more abundantly and clearly certified in the New Testament and in all the literature of the ancient Church than the fact that the apostles and the other disciples soon after the death of Jesus were firmly convinced of his rising from death, and therefore no greater certainty than this, that without such conviction those men would not have done, said, and suffered what they did.

Without the resurrection no New Testament, no Evangelist, no Paul, none of the other inspired authors had any occasion to write a single line unless it was about and for the risen Lord. And an attempt to cull from the New Testament the passages dealing directly or indirectly with the resurrection will leave a residue of small fragments that are certainly equalled or surpassed by the aphorisms of some pagan sage. Moreover, with the New Testament withered, the whole Bible is stripped of leaf and blossom; the roots and the trunk are there, but the fruit-bearing branch is dead. Nothing but the resurrection creates the New Testament which lifts the Old Testament from the dim distance of Jewish tradition into the living present of divine revelation.

Finally, it is not too much to say that the resurrection spread the knowledge of God the Father in the world. How pitiable the condition of mankind in the time of Christ: The Jewish religion petrified in legalism, pharisaism and sadduceeism; the gentile nations vainly seeking regeneration in remodelled Platonism. There was no balm, no medicine, no remedy, until the healing truth of the risen Lord was brought. But looking at the discouraged disciples after the crucifixion and supposing that they never heard or saw the resurrected Savior, what impulse can possibly move them to go forth preaching the Son raised by the Father? They were in immediate danger of losing their own faith in that God who had permitted so cruel a fate to befall Jesus and themselves. Good enough for them, if they weep away their grief in solitude, trying to adjust the shattered pieces of

their faith within the fences of Moses' religion. And then? Then comes the destruction of Jerusalem and the dispersion of the Jews over the face of the earth. Will these Jews preach God the Father whom they knew not nor wanted when Jesus did preach him, whom they know not to this day? And if the scattered Jews seek to scatter the knowledge of their God, will the proud Roman bow to the tribal God of a despised and conquered race? Determined efforts have been made by the Jews in Rome and throughout the ancient Orient to introduce their God in the homes of the gentiles, but all efforts met with failure, their God found no welcome. Wherever to-day God the Father is being preached and believed, it is a result of the resurrection.

These then, are some of the treasures which the world derived from the resurrection. The question whether or not they are still essential answers itself. They are the pillars of the Christian temple and in turn rest on the cornerstone of our faith, on the resurrection of Jesus Christ.

For this reason the preaching of the resurrection has not only a legitimate place in modern life, but is rather the fundamental requirement of all preaching. Paul's dictum that the Christian believers are the most miserable among men, deceived and conceited dupes, if Christ be not risen, holds good to-day as it did two thousand years ago. Unless the Christian religion is to be flattened out into a thin veneer of morality, the hope of Christ's kingdom, steadily advanced by the risen Christ himself, cannot be dispensed with. Otherwise we have no moral right to use time or money in the promotion of a forlorn cause. Why should we urge young men to forsake useful, remunerative occupation in favor of an underpaid ministry that has no more to teach than the child may learn in the Public Schools? For my part, I always warn the people with emphasis not to contribute a single penny, or hour, or energy, to the church, not to enter any house of worship, and especially not to allow their sons or daughters to study for any kind of Christian ministry

except it be that they are convinced of having a risen Lord who wants and deserves gift and talent, heart, head, and hand, of his people. A few more words on this subject may not be out of place. Nowadays, in every section of the Church a loud complaint is heard about the lack of students for the ministry. May not this scarcity be partly due to the circumstance that, with the yearly exception of Easter Day, the real, risen, living, coming Christ is seldom present in the churches? In those times when the resurrection was a reality to men, the apostles and martyrs worked, fought, and died on the strength of the resurrection. The risen Lord was their theme, their motive. When the Church gained power and peace, the risen Lord was shoved into the background, the glory of the Church and her welfare being now the chief concern of the ministry. Social standing and leadership were the tempting offers of the ministry. Consequently, the Church had a dozen or more eminent preachers and theologians while the rank and file of the clergy consisted of inferior material. Gradually, the mean-officed, poorly supported clergy exerted a deterring influence on young men. Prominent families made ministers of their sons because these had a chance of winning lucrative positions, while the youths from the lower walks of life, if they were religiously inclined, preferred the well-provisioned, restful quietude of the monastery. To safeguard the ministry against utter depletion, the office was exalted into a priesthood, making the ordained man the equal of the Mother of God in power and dignity. This is the drawing card of Rome to this day. The Reformation made the dogma, the Confession, the distinctive mark of ministration: The man is nothing, his office is nothing, the church is nothing, unless the correct doctrine is there. At once in all protestant camps the number of candidates for the ministry decreased, for it must be borne in mind that the familiar complaint is by no means a modern one. Human reason, a little later, dethroned dogma and confession, installing itself as mistress of the pulpit. Wherefore the

pulpit, minus a real message, lost its attraction with the brightest minds, excepting in state-churches where the security of the position, the bread and butter consideration, lured theological students on the basis of supply and demand. In our own age the method and machinery of social and moral reform are the leading features of the Church. The minister, besides his spiritual accomplishments, must evince managerial talents of no mean order, must be the aptest, most active and self-forgetting member of his own flock, for without his vigilance the congregation would quickly disintegrate, and all that for a remuneration that probably does not cover the annual automobile expense of some of his parishioners. Why be surprised that our young men display little taste for a calling of such nature? How would it be, after having drifted so far away from the original mooring, to fasten our ropes again on the pillar of the resurrection, making the risen Christ the captain of our boat, the beginning and end of all church affairs?

The resurrection of Jesus Christ must be preached unabashed to modern man because he is as sinful and helpless as any one of past generations. There is no balm for the ills of modern mankind, and they remain incurable, if not healed by the dying and rising Savior announced in the New Testament. Modern man also is as religious as any man of old, and when the Fatherhood of God is preached to him, the warmth and truth of this doctrine wins his heart. But how can God the Father be preached without the authority, example, and sanction of the living Son? If God has not revealed himself in Christ as the Father in the fullest sense and in every respect, including the resurrection, he has revealed himself nowhere and at no time. The Fatherhood of God without the resurrection of Jesus is an incongruity.

Now the question is how to present this essential, fundamental doctrine of the resurrection in modern life, to modern man with his pride of progress and science, his materialism and skepticism, his superficiality in and yet urgent need of matters religious.

The resurrection must be held forth as the central truth of God's word, an integral part of divine revelation, a fact of faith. Now in problems of faith it is not required to understand an incident before accepting it as true. The creation of the universe or the pulsating life in a little babe; the erratic flight of some genius or the conversion of a miserable sinner; the tokens of divine providence or the effectiveness of prayer—we see them, experience them, use them, we know them to be here and there, yet the Why and How remain obscure. The word of God contains numerous instances of divine wisdom and power which no man disputes and no man can explain. Why should it be necessary to comprehend the details of the resurrection? Even in the realm of science the most critically inclined accept tenets which they are in no position to prove. When the astronomer or naturalist divulges cosmic marvels, the distance of the stars, spectral analysis, germ-life, and a hundred of kindred things, not one out of a thousand is able to test and verify the statement, yet it becomes common property. Why pay less respect to the master-mind and master-hand of God? Every day we make light to die and live again when we turn on or off the electric switch. Though none has discovered the essence of electricity, its presence and power is proof enough for us to use it. The power and presence of the living Christ is argument sufficient to believe his resurrection. Faith stands above time, party, and science.

Again, the resurrection is effectively preached as the highest manifestation of the Son of God and Son of man. Nobody has penetrated the secret of his minor manifestations. Christ the Healer, the Comforter, the Pardoner from sin, the transfigured Lord—unless ready to reject each and all of these miraculous phenomena his power of resurrection cannot consistenly be denied. It is of small concern whether we brood over the nature of his resurrection-body or the manner of his intercourse with the disciples before the ascension. We may not even succeed in composing a concise, perfectly clear ac-

count of the events between resurrection and ascension; the gospel records oppose such efforts with many a difficulty. They give us mysterious, fragmentary facts that defy human penetration because they exceed human experience. But the resurrection as the culmination of previous divine manifestations of the Son is indispensible, or there is no divine Christ left, no Christ at all. Nor should it be forgotten that the resurrection is also the greatest manifestation of the Son of man. It covers only one side of the truth when saying that as the Son of God he could not see corruption. Man in his original state was created immortal. Christ, the second Adam, the perfect, sinless man as God had intended man to be, bore that original immortality in his human nature. A ring of pure gold and unalloyed can be broken and can be lost in ashes, but the pieces may be collected and reformed into a new ring, because it is gold and not ashes. The body of Christ, untainted by sin, could be crushed under the load of our guilt, could be lacerated and killed on the cross, but it could not remain a prey of death owing to its inherent immortality. Where is another appeal to man to become worthy of the same process, the image of God fully restored in the day of the coming of Christ?

Moreover, the resurrection must be set forth as the test of all religion. There was indeed a religion long before mankind knew of the risen Christ, and there will be some religion left even where the risen Christ is ignored, because what we call religion is part of human nature, a remnant of the divine in man. All so-called religion, however, not fructified by the living Easter-Sun degenerates into superstition—historically, logically, ethically. Not in kind, only in degree is there a difference between the savage who shiveringly pacifies the Great Spirit whom he fears in wind or cloud, and the modern liberalist who, following the example of a Christ long dead, believes that a God watches, enjoys, and rewards the frills of his virtue. Both are superstitious. In fact, no good reason can be offered why any sort of religion should be retained if Christ be not risen. Why

not seek to eradicate it as a foolish reversion to atavism? Here is the parting of the way for the trifling religionist and a definite Either—Or for the sincere truth-seeker.

The resurrection, furthermore, furnishes reason and excuse for all church-activity. Why christianize the world? Why build and finance churches, why perpetuate the memory of Jesus to the exclusion of other religious leaders if Jesus was no better than they? The christian either has more or less than any other religionist. Decidedly less without the resurrection, for then Christianity amounts to commonest superstition multiplied by numberless deceptions. But and if we preach the resurrection of Christ, we have a direct challenge to the world to decide for or against almighty God. Whether the people will believe our message or not, whether one or none be converted, is not our business to ask. Numbers do not count in the kingdom of God. The few christians of apostolic days turned the world upside down. We are not so many saviors, but humble witnesses of the Savior, the result of our testimony resting entirely in the will of God. If we do not care to be cheap advocates of superstition let us be courageous heralds of the resurrection.

The resurrection is the surest reality in the realm of religion, and as such it must be preached. Then it becomes the inspiration and motive for Christian life, work, sacrifice, and eternal hope. The Easter message fell upon the ear of mankind at a time when religion served exclusively the interest of the gods. The human race kept the altars glowing and the temples going to please and entertain its divinities. This onesided bargain became monotous at last and robbed religion of all attraction, the people preferring to live god-less. At that juncture the news of the resurrection revealed religion as a regenerative power and source of divine favors principally for the benefit of man. This reviving element forced the gates of the world open for Christianity. Nowadays the danger prevails of over-emphasizing this utilitarian feature of religion; sometimes the Father together with the Son is crowded out of the pulpit if the

doctrine concerning either seems to stand in the way of some practical result desired by preacher or hearer. The building of character, good citizenship, a clean life, decent conduct and the like, these are the Christian standards of faith proclaimed in numerous pulpits. By so doing, however, the preachers dig their own pit. If the Church gives or demands nothing better than what any home, school, or secret society offers, why should people go to church? As they turned from the ancient altar because it took everything and gave nothing, so they will desert the modern pulpit if it ever yields and never demands. God created heaven and earth and reconciled them in the Son. What God has joined together let not man put asunder. The peril of emptying Christian preaching of virile and vital force is avoided by holding up the risen Christ as the author and rewarder of our faith.

In conclusion, the resurrection must be preached as the supreme power aiding in everything that makes life worth living and heaven worth striving after. The gospel of the resurrection overcame the barren religion of Judaism, the immorality of gentile superstition, the hopelessness of erring mankind, the luxuries of ancient degenerates, the brutal opposition of empires. Nor has it lost its meaning and effectiveness. Modern man with his sins and his troubles, with his ambitions and his problems, with his disappointments and attainments, has no other salvation, no surer guide, than Him who passes through the night of ages as the sole star of hope—the risen Christ.

Now, if these several phases and aspects of the resurrection pervade the sermon not only on Easter, but throughout the year, there is no reason why the striking novelty, impressiveness and effect of apostolic preaching should not be felt in proportionate degree. Nothing more needful, helpful, powerful and timely than preaching the resurrection in modern life.

Greenville, Ohio.

ARTICLE VI.

MANSEL'S BAMPTON LECTURES.

BY PROFESSOR J. M. HANTZ.

At the meeting of the Oxford Hebdomadal Council, of which Mr. Mansel was a distinguished member there had been repeated discussions on a practical subject—how to secure a good attendance at the University sermons. In those days of influence and not of force, the question really admitted but of one answer, to obtain a good congregation you must procure a good preacher. A few despondent minds, indeed, doubted whether even this remedy would be effectual; and whether the *"vis inertiae"* of an Oxford man,who had been to chapel at eight and to breakfast at nine, could be moved by any obtainable eloquence to attend a sermon at half past ten with anything like decent regularity, or more than one or two consecutive Sundays. Whatever Mr. Mansel had done, he had at least confuted these doubters. He attracted a large congregation on the morning of his first "Bampton". The long and abstract lecture on Dogmatism and Rationalism which he delivered to his hearers, far from satisfying or repressing their curiosity, only served to stimulate it. Sunday after Sunday, during the whole series, in spite of the natural craving for variety, and some almost tropical weather, there flocked to St. Mary's a large and continually increasing crowd of hearers, to listen to discourses on the Absolute and the Infinite, which they confessedly could not comprehend. Under-graduates were heard to say that none but Heads of Houses could possibly understand them; the said Heads, if interrogated on the subject in modest privacy disclaimed the implied compliment as undeserved. Yet the attraction was felt by all classes. The model pupil, regular even at University sermons, looked down from the gallery into the body of the church, and saw with

surprise that his rather too original tutor, who was supposed to have opinions of his own, and to ignore those of everyone else, had become a learner for the nonce. "Fast" men, who had almost forgotten what the inside of the University was made of, were seen entering with a look of half shame, considering which stairs they ought to go up, and wondering where they were to sit. Parish priests took up their position near the door, watch in hand, that they might hear as much as time permitted, and then slip out unobserved to officiate in their own churches. Oxford tradesmen sat in their pews, like jurymen in their boxes, really very attentive, and apparently very wise. Oxford scouts, who except for their sagacity for perquisites, do not obviously conform to their employers' favorite definition of man as a rational animal, stood in the aisle in a row, and in the pleasing bewilderment of their heads forgot the wearyness of their legs. And all this to hear a preacher, during a sermon of more than ordinary length, with an earnest but not peculiarly graceful manner, with a voice clear and emphatic, yet not attractively sweet, in a style close and logical but the reverse of diffuse and by no means easy to follow, insist on topics more usual in the chair of a German professor than in an English pulpit and of which most of his audience were about as competent judges as of the nature of the gravitating force of the future path of a comet.

One explanation has been given of this phenomenon which is quite insufficient. Mr. Mansel was expected to make a very vigorous attack on something or somebody. No doubt, there is an instinct in human nature which makes us enjoy the sight of a battle; but a pulpit onslaught is generally a dull affair, and is always one-sided. Besides, Mr. Mansel was too wise and too right-minded to indulge his audience in this respect with any unwholesome excitement. Of course, in stating his own views, he could not but controvert other views, and contradict those who held them. A series of argumentative discourses with which every one agreed would be aim-

less to the last degree. But, with all their point and definiteness, Mr. Mansel's lectures were throughout singularly free from the narrowness of partisanship and the bitterness of personality. His blows were dealt in open fight, his arguments were fairly meant and fairly aimed, and his irony had no touch of malice. Those who went to his lecture expecting an intellectual "*auto de fe*" must have been sadly disappointed.

But the lectures have been published, and have speedily reached four editions. We have to judge not a series of discourses, but an elaborate work. A large body of notes has been added, forming nearly half the volume. They suffice to show, were such a proof necessary that Mr. Mansel is not only thoughtful and eloquent, but learned as well. They also prove abundantly that he has not confined his studies within the safe but somewhat narrow circle of orthodoxy. The writers to whom he refers with praise are far less in number than those whom he quotes to censure. Bishop Butler, Bishop Pearson, Pascal, Sir William Hamilton, and the author of the "Eclipse of Faith" appear to receive due respect, and withdraw; but when these have come and departed, like honorable shades, a host of suspicious or suspected names throng the pages perpetually. Kant, Jacobi, and Schelling receive comparative gentle treatment; but Fichte, Hegel, Strauss, and other Germans of less note, are hung in chains of which the links are heresies of their own making. Of course, Mr. Mansel chastises error, whether of German origin or not; his castigation of M. Comte is severe, nor does his sympathy with the Anglo-Saxon race keep him from onslaughts more or less decided on Theodore Parker, Mr. Francis Newman, Mr. Rowland Williams, Professor Powell, Professor Jowett, and others. We could extend the list of names almost into an Homeric catalogue. But enough have been given to show the nature and strength on either side; and it now remains to state the main points on which battle is joined and to describe the issue of the conflict.

Mr. Mansel was a great admirer of Sir William Ham-

ilton. That eminent thinker was decidedly of a contraversial turn, and developed his opinions most clearly when attacking those of others. His views of logic were expanded in the process of reviewing in no very gentle way the writings of Drs. Whately and Hampden. He depreciated the value of Mathematics as a part of liberal education when it was asserted by Dr. Whewell; he assailed Luther vigorously when the reformer found an advocate in Archdeacon Hare; and we owe the clear statement of his views on the Infinite and the Absolute to his vigorous though courteous critique of M. Consin. The French eclectic had watched the philosophers of Germany as they strove, and strove in vain, after a Philosophy of the Unconditioned. Not discouraged by their failures, he hoped a happier Orpheus, to clasp his Eurydice before she faded into the world of shadows. Sir William Hamilton stood by, pronounced the attempt ineffectual, and stated why it was so. He declared that we can know nothing and can conceive nothing of the Absolute, the Infinite, and Unconditioned, We *can* know and we can conceive the relative, the finite, and the conditioned. These are to us positive notions; but the great ideas, to which they stand in contrast are merely negative. We see from the force of terms that the Absolute is independent of relations, and the Infinite superior to limits; and this is all.

Mr. Mansel adopts this position of Sir William Hamilton, and expands it. As stated above, it has no obvious bearing on Theology and would be quite an inadequate foundation for a series of Bampton Lectures. But the metaphysical theorem can be transferred to Theological thought and expressed in theological language. The primary, independent, unchangeable substance about which the philosopher argues is that great first Being to whom the peasant prays. The metaphysician speaks of the Absolute, the Infinite, and the Unconditioned; but the divine is thinking of God. And thus we pass by a natural transition from the theoretical to the practical. Our knowledge of the nature of God amounts

only to this,—that we know that it is inconceivable. As Zophar said of old to Job, "Canst thou by searching find out God? Canst thou find out the Almighty unto perfection? It is as high as heaven; what canst thou do? deeper than Hell; what canst thou know? The measure thereof is larger than the earth, and broader than the sea". Or, as Mr. Mansel states the case in an earlier work than his Bampton Lectures: We have negative ideas only of many of the subjects on which men most boldly speculate. Such is the case with all our speculations on "causality", as existing apart from the conscious exertion of power; on "substance", other than as a conscious self; on "consciousness in general" apart from the condition of space and time. Of these we can only speak as causality which is not our causality; as a substance differing from our substance; as a consciousness unlike our consciousness. The same is the case with all speculations of our reason concerning the nature and attributes of one infinite Being. By removing the condition of limitation, we remove the only condition under which such attributes have ever been presented to our consciousness. Further speculation is not thought but its negation.

If these principles are admitted, it follows as a matter of course that to whatever quarter we ought to look for a canon and standard of religious truth, we certainly shall not find it in ourselves. There exists, Mr. Mansel assures us, no direct faculty of religious knowledge by which, in its critical exercise, we are entitled authoritatively to decide for or against the claims of any professed revelation, as containing a true or false representation of the Divine nature and attributes. And his lectures are for the most part an endeavor to show that reason is a faculty altogether unequal to so mighty a task. This will clearly be the case if it can only be shown that the Absolute and the Infinite are beyond the province of human thought and conception. For them a boundary is fixed to human reason, which at once sustains and confines it; a primal mystery is seen, whose foundations un-

derlie the greatest depths of human thought, and whose summits rise to an unmeasurable height above it, encompassing the vast sea of speculation with a fixed and unbroken barrier, within which its currents may move in full and equable flow, and reflect calmly the light of heaven, but against which its mightiest waves must struggle ineffectually for an outlet, and dash themselves into spray in vain.

Reason, then, is not our oracle in the things of God. The arguments by which Mr. Mansel fortifies his position may be conveniently divided into two classes. On the one hand, he endeavors to prove by metaphysical reasoning that our ideas of the Infinite, the Absolute and Unconditioned are purely negative, and cannot be treated as positive without endless perplexities and contradictions; on the other hand, he describes some of the startling results to which the rationalistic hypothesis has led its advocates; and holds them out as objects of distinctive reprobation to common sense, and thought, and feeling.

It is as dangerous to tamper with the well-weighed statements of a metaphysician as to disturb the last touches of an artist, or to handle carelessly a musician's favorite violin. We will therefore allow Mr. Mansel to speak upon these abstract subjects for himself. Those readers who appreciate the refinements of language will not fail to observe the terse and logical, yet far from ungraceful style of the following extracts. His general position Mr. Mansel states as follows:—

"We are compelled, by the constitution of our minds, to believe in the existence of an Absolute and Infinite Being—a belief which appears forced upon us as the complement of our consciousness of the relative and infinite. But the instant we attempt to analyze the ideas thus suggested to us, in the hope of attaining to an intelligible conception of them, we are on every side involved in inextricable confusion and contradiction. It is no matter from what point of view we commence our examination; whether with the Theist we admit the co-ex-

istence of the infinite and the finite as distinct realities; or with the Pantheist deny the real existence of the finite; or with the Atheist deny the real existence of the Infinite; on each of these suppositions alike our reason appears divided against itself, compelled to admit the truth of our hypothesis, and yet unable to overcome the apparent impossibilities of each. The philosophy of Rationalism, thus traced upwards to the highest principles, finds no legitimate resting-place from which to commence the deduction of religious consequences".

The more subtle argument which Mr. Mansel adduces to prove the contradictions which result from the attempt to realize the Infinite and the Absolute lose much of their force when separated from their context. A short specimen will probably content our readers, and more than content many of them, in whom it will only strengthen the conviction that profound metaphysics are an intellectual quagmire which betrays the foot it tempts:—

"That a man can be conscious of the Infinite is a supposition which, in the very term in which it is expressed, annihilates itself. Consciousness is essentially a limitation, for it is the determination of the mind to one actual out of many possible modifications. But the Infinite, if it is to be conceived at all, must be conceived as potentially everything and actually nothing; for if there be anything in general which it cannot become, it is thereby limited; and if there is anything in particular which it actually is, it is thereby excluded from being any other thing. But again, it must also be conceived as actually everything and potentially nothing; for an unrealized potentiality is likewise a limitation. If the infinite can be that which it is not, it is by that very possibility marked out as incomplete, and capable of a higher perfection. If it is actually everything, it possesses no characteristic feature by which it can be distinguished from anything else, and discussed as an object of consciousness".

We have no intention of inflicting on our readers

either in the form of extract or comment, another passage as abstract and technical as that just quoted. Our highest generalizations are now made, and we can afford to become more practicable and intelligible. Let us suppose that it is proved that the highest ideas of philosophy are self-contradictory, Mr. Mansel shall inform us what lesson we are to derive from the fact:—

"The conception of the Absolute and the Infinite, from whatever side we view it appears encompassed with contradictions. There is a contradiction in supposing such an object to exist whether alone or in conjunction with others; and there is a contradiction in supposing it not to exist. There is a contradiction in conceiving it, as one, and there is a contradiction in conceiving it as many. There is a contradiction in conceiving it as personal, and there is a contradiction in conceiving it as impersonal. It cannot without contradiction be represented as active, nor without equal contradiction be represented as inactive. It cannot be conceived as the sum of all existences, nor yet can it be conceived as a part only of that sum. A contradiction thus thorough-going, while it sufficiently shows the impotence of human reason as an "a priori" judge of all truth, yet is not itself inconsistant with any form of religious belief. For it tells with equal force against all belief and all unbelief, and therefore necessitates the conclusion that belief cannot be determined solely by reason. No conclusion can be drawn from it in favor of universal scepticism—first because universal scepticism equally destroys itself, and secondly because the contradictions thus detected belong, not to the use of reason in general, but only to its exercise on one particular object of thought. It may teach us that it is our duty in some instances to believe that which we cannot conceive but it does not require us to disbelieve anything which we are capable of conceiving".

When therefore religion, with cheerful or with frowning face, looks down from heaven upon man, it is not the eye of reason which is to be turned heavenward, and to recognize her divine aspect. Reason becomes, not the

ruling faculty in man, but the minister of the religious consciousness. It is this which tells him of the existence of God, of the dependence of all things upon Him, of the duty of doing his will. Into these great truths the religious consciousness itself pretends to no speculative insight. Their value is "regulative" as guides of life and conduct; as fixing the limits of thought, not as giving it a direction in which it can safely proceed "ad infinitum". Reason, even if it accepts as data; the primary religious truths which we owe to a spiritual institution, and makes them the basis of argument, soon reaches a pivot at which they appear to involve contradictions, and branch out into dilemmas which afford only a choice of difficulties. At this point investigation should cease; if prosecuted, it can lead only to partial truths, which, when exclusively insisted on, become most startling falsehoods. Here the religious consciousness again steps in and claims the whole undivided truth as her own particular heritage. A healthy instinct rejects the conclusions of a one-sided argument, even though it can discover nothing to substitute for them which is argumentatively better, if as good. A righteous moral indignation rises up and crushes like a giant the captious puny self-confident faculty, which argues about divine truths till it denies them. Mr. Mansel's own lectures shall supply, by one of their most eloquent passages, an example of the manner in which a true moral sense puts aside the sophistries of mere intellect. He is speaking of those false philosophers who argue that because God is an unchangeable Being, He cannot answer prayer:—

"They may not, forsooth, think of the unchangeable God as if He were their fellow man, influenced by human motives, and moved by human supplications. They want a truer, a juster idea of the Deity as He is, than that under which He is pleased to reveal himself, and they call on their reason to provide it. Fools, to dream that man can escape from himself, that human reason can draw aught but a human portrait of God. They do but substitute a marred and mutilated humanity for one exalted

and entire: they add nothing to their conception of God as He is, but only take away a part of their conception of man, sympathy, and love, and fatherly kindness, and forgiving mercy, have evaporated in the crucible of their philosophy; and what is the "*caput mortuum*" that remains, but only the sternest features of humanity exhibited in repulsive nakedness? The God who listens to prayer, we are told, appears in the likeness of human mutability. Be it so. What is the God who does not listen, but the likeness of human obstinacy? Do we ascribe to Him a fixed purpose? Our conception of a purpose is human. Do we speak of Him as a continuing unchanged? Our conception of continuance is human. Do we conceive Him as knowing and determining? What are knowledge and determination but words of human consciousness? and what we know as consciousness itself, but as the contrast between successive mental states? But our rational philosopher stops short in the middle of his reasoning, He strips off from humanity just as much as suits his purpose; and "the residue thereof he makes a God"—less pious in his idolatry than the carver of the graven image, in that he does not fall down unto it and pray unto it, but is content to stand afar off and reason concerning it. And why does he retain any conception of God, at all, but that he retained some portions of an imperfect humanity? Man is still residue that is left, deprived indeed of all that is amiable in humanity, but, in the darker features which remain, still man. Man in his purposes, man in inflexibility, man in that relation to time which no philosophy, whatever its pretentions, can wholly free itself; pursuing with indomitable resolution a preconceived design; deaf to the yearning instincts which compel its creatures to call upon him. Yet this, forsooth, is a philosophical conception of the Deity, more worthy of an enlightened reason than the human imagery of the Psalmist; "The eyes of the Lord are over the righteous, and His ears are open unto their prayers".

"Surely downright Idolatery is better than this "ra-

tional" worship of a fragment of humanity. Better is the superstition which sees the image of God in the wonderful whole which God had fashioned, than the philosophy which would carve for itself a Deity out of the remnant which man has mutilated. Better to realize the satire of the Eleatic philosopher, to make God in the likeness of man, even as the ox or the horse might conceive God in the form of oxen or horses, than to adorn some half hewn Hermis, the head of a man joined to some misshapen block. Better to fall down before that marvellous compound of human consciousness, whose elements God had joined together and no man can put asunder, than to strip reason of those cognate elements which together furnish all that we can conceive or imagine of conscious or personal existence, and to deify the emptiest of all abstractions, a something or a nothing, with just enough of its human original left to perform a theme for the disputations of philosophy, but not enough to furnish a single ground of appeal to the human feelings of love, of reverence, and of fear. Unmixed idolatry is more religious than this. Undisguised Atheism is more logical."

To avoid all this contradiction, both of itself and of the verdict of its higher nature, Reason, according to Mr. Mansel has but one recourse. She must be content to work within certain limits. What those limits are we cannot gather from the lectures with much precision. To ascertain them, indeed, would be more naturally the work of a metaphysical treatise than a course of theological lectures; but whatever they are, this much is clear—the Absolute and the Infinite lie beyond them.

"The self-contradictions into which we inevitably fall when we attempt certain courses of speculation are the beacons placed by the hand of God in the mind of man, to warn us that we are deviating from the track that He designs us to pursue; that we are striving to pass the barriers which He has planted around us. The flaming sword is turned every way against those who strive in the strength of their own reason, to force their passage

to the tree of life. Within her own province, and among her own objects, let reason go forth, conquering and to conquer. The finite objects, which she can clearly and distinctly conceive are her lawful empire and her true glory. The countless phenomena of the invisible world, the unseen things which lie in the depths of the human soul—these are given into her hand and over them she may reign in unquestioned dominion. But when she strives to approach too near to the hidden mysteries of the Infinite;—when not content with beholding afar off the partial and relative manifestations of God's presence, she would 'turn aside and see this great sight', and know why God had revealed himself thus;—the voice of the Lord Himself is heard as it were, speaking in warning from the midst,—'Draw not nigh hither; put off thy shoes from off they feet, for the place whereon thou standest is holy ground.' "

The preceding sketch of Mr. Mansel's lectures does of necessity much injustice to their comprehensive and varied powers. He repeats himself, not because he is deficient in matter, but because he is fully possessed by the idea which he is anxious to exhibit. He has adopted a plan of more complex structure than can be well repeated on a scale less ample than his own. A bold outline will probably reproduce the main design of the original work more accurately than a diminished model. An endeavor has not been made to represent his general view without regard either to its truth or its consequences. They must in their turn receive some of the consideration which they deserve.

In continuing our remarks on Mr. Mansel's Lectures, we must observe at the outset, that their argument would be very imperfectly comprehended if it were conceived as telling only against the unpopular conception of systematic Theology altogether.

Divines have been accustomed to suppose that the region of higher truth is peculiarly their own. They have soared in imagination above merely phenomenal existence, and contemplated the purest form of being. They

have discoursed of the Infinite and Eternal, without any suspicion that they were using words without ideas. To cross the limits of space and time has been with them a matter of every day adventure. Beyond the limits of the visible and sensible world they have sought the point of view from which they might perceive its real proportions, and set a proper value on the temporal and finite. Eternity, they have exclaimed, is more than time,—infinity, something greater than the realms of space can hold. Mr. Mansel's argument will make those of the race uncomfortable who survive to hear it. Eternity, they have to learn, is the absence of time; Infinity, the negation of space. Till we can escape from these positive conditions of thought we must remain in ignorance of their mysterious negations. Imaginable, the world has long known that they are not. Imagination, if it is more active than thought, can travel a less distance. We cannot paint to the mind's eye a polygon, of a thousand sides, though we can conceive it, and may even know that it exists. We cannot imagine though we can conceive, the depths to which the Atlantic cable is sunk, or the long succession of miles through which it stretches from continent to continent. But Infinity and Eternity, according to Mr. Mansel's doctrine, are neither imaginable nor conceivable. If so, what are the words but signs without a thing signified,—symbols with no conceptions to answer them? What are the propositions into which they enter but verbal juggles without sense or meaning? At best, the strength and force of the negative concept must vary with that of the positive. The more fully our minds are occupied with time and space, the more closely we can approach to their contraries. The finite thus becomes the only school in which we can study the infinite, and the distinct appreciation of the temporal is the best proximate measure of the Eternal. All mystic Theology disappears before this doctrine at once. The followers of Thomas A. Kempis, in all their degrees, the whole list of religious men who have endeavored to abstract themselves from sense and its conditions are

proved the merest triflers. Their minds, removed from outward objects, could rise to no higher realities, but were forced by the law of their being to contemplate either nothing or themselves. But we must not confine our thoughts to a single religious school, or even to religion at all. How does the glory depart from art and the inner light from nature, its lesson from the rolling ocean; and their moral from the everlasting hills; how much worse than idle become all the strivings of the soul after a pure and elevated ideal, if, in the endeavor to rise above the earth, it can but dash itself against a heaven of iron, and when it seeks an object of love and worship finds but a negation!

When Rationalism and Mysticism are gone, dogmatic Theology must follow. It is useless though it is possible, to construct syllogisms and affect formal demonstrations when dealing with inconceivable terms and unmeaning propositions. Some of the orthodox divines whom Mr. Mansel would most approve are essentially deductive. Some truths, the first principles of theological science, they gained, as they supposed, from Reason, and some from Revelation. Here was a sure basis on which to erect with anxious care and thought a temple of eternal verities. Vain Asperations! The statute must fall from its pedestal, for iron is mixed with clay. Revelation addresses us through our faculties, and reason is one of our faculties; and our faculties can tell us nothing of the Absolute and the Infinite, which they can neither know nor conceive. Our conclusions cannot contain more than our premises. No logic can extract positive truth from negations. Turn over your selected propositions as often as you please, and arrange them as best as you may, you can extract nothing from the mind which is not previously in it; and your supposed objective Theology will be but a reflection of yourself.

We do not expect Mr. Mansel to admit these probable consequences of his theory, or to accept them as legitimate consequences at all. We call attention to them as inferences which many minds will draw from this

theory, whether legitimately or not. But, though he write with a purpose, he is not a one-sided thinker. He is perfectly aware that his argument is double-edged. A considerable portion of the first lecture is occupied in contrasting Rationalism and Dogmatism as opposite errors. He censures the dogmatist for employing Reason to prove the doctrines of Revelation, as well as the Rationalist for employing Reason to disprove them. And the following passage from his concluding lecture is clearly suggestive of important results:—

"There can be no such thing as a positive science of Speculative Theology; for such a science must necessarily be based on the infinite, and the infinite, although we are compelled to believe in its existence, cannot be positively apprehended in any mode of the human consciousness. The same impediment which prevents the formation of Theology as a science is also manifestly fatal to the theory which asserts its progressive development. We can test the progress of knowledge only by comparing its successive representations with the objects which they profess to represent; and, as the object in this case is inaccessible to human faculties, we have no criterion by which to distinguish between progress and mere fluctuation. The so-called progress in Theology is, in truth, only an advance on the conceptions of man's moral and religious duties, which form the basis of natural religion; an advance which is regulative and not speculative, which is primary and properly a knowledge, not of God's nature, but of man's obligations; and which is the result, not of an immediate intuition of the nature of the infinite, but of a closer study of the laws of the finite".

Before a theory like this, rationalism disappears, and much more with it. Farewell to all those systems which thinkers have constructed, partly from the common materials of human thought, partly from favorite truths, or fancied truths, of their own, partly on the facts of Revelation, as recorded in the Bible. Adieu to every Theological phrase, every familiar arrangement of divine verities, every creed, formula, mode of thought and

expression which we owe to doctor, saint, council, philosopher, unless we can assert,—and who will venture on the assertion?—that doctor, saint, council, philosopher, contributed nothing to their own, that the human mind did not consciously or unconsciously—for this matters not—blend itself with the realities which it contemplated. What more, on this hypothesis, would religious thought have to do with Origen or Augustine, with Luther or Calvin, with Grotius or Bishop Butler, than with Hobbes or Spinosa or Hegel? All that their writings can do will be to exhibit scriptural truth floating in a medium of imperfect consistency and doubtful transparency; and the sooner this can be evaporated and the unchangeable element left as the residuum, the better. Bishop Butler, indeed, thought that the Bible might still contain many truths as yet undiscovered, and has suggested that if there are any discovered, "it must be in the same way as natural knowledge is come at, by the continuance and progress of learning and liberty, and by particular persons attending to comparing, and pursuing intimations scattered up and down it, which are overlooked and disregarded by the generality of the world; for this is the way all improvements are made, by thoughtful men tracing obscure hints, as it were dropped in by nature accidentally, or which seemed to come into our minds by chance". Mr. Mansel has a warm admiration for Bishop Butler, and declares, at the close of his preface, his deep-rooted and increasing conviction that sound religious philosophy will flourish or fade within the walls of Oxford according as she perseveres or neglects to study the works and cultivates the spirit of him, her great son and teacher. Yet with regard to the ultimate prospect of religious truth, the disciple is far less sanguine than his master. No one knows better than Mr. Mansel that all human knowledge has of necessity a human element; that we cannot combine facts except under an idea, or make a statement without involving an hypothesis. A dry business-like unscientific man who arranges shells in a cabinet according to their size, or

compiles the catalogue of a library; a fair girl who disposes of a vase of flowers according to their size, to her sense of beauty, and then steps back a few spaces and rejoices in the lovliness which is in her at least as truly as in the flowers; a painter who projects, or tries to project, his ideal on canvass; an astronomer who links together in the sweeping grandeur of a single curve the separate points at which he has observed the place of a planet or a comet; an historian who, without perverting a single fact which he records, gives anything more than the driest enumeration of details, and remembers as he writes that life is not without a purpose; a philosopher who discovers the laws of external nature, or whose subtle process of mental analysis turns the mind inward on itself,—each, and all, of these as they contemplate the work of their hands or their minds, have, from the necessity of their nature, given something as well as received, and blended something of self with the image of truth which is reflected in the mirror of their consciousness. Our knowledge of divine truth must in this respect share the fate of truth in general. Reason, to quote Bishop Butler once more, "is the only faculty wherewith we have to judge anything, even Revelation itself". We must use it, even while we distrust it; and in distrusting it, we must trust it still. We must distrust it because it has, to the full, the faults and imperfections of everything human; we must trust it because it is in its origin, and purpose divine. We cannot exclude it from our theology any more than from our philosophy; nor, when present, is it more an element of weakness in one case, than in the other. In neither case should we depend on it as an original authority, but as an interpreter. If it does its office rightly, its interpretation, if not the absolute truth, will be at least as true as ourselves.

Indeed, many of the ordinary objections against the use of Reason in Religion arises from an error as to the meaning of the former term, which, though long exploded from philosophy still lingers in the popular mind. Men confound Reason with argument. They think that

we cannot employ Reason without making syllogisms, drawing inferences, seeking conclusions, or in some way doubting, debating, and disputing with others or with ourselves. They forget, if ever they knew, that the noblest act of Reason is the comprehension and contemplation of truth, and not the search after it; that she never exercises her high prerogative more lawfully and more usefully than when standing in the presence of some high truth, the course and ultimate issues of which are hidden in mystery, she recognizes its dependence on a principle higher than herself and calls upon mankind to accept it on her authority and its own. Mr. Mansel is in no danger of thus unwisely depreciating the power of Reason. He belongs to a school of thinkers of whom it is the special praise that they have distrusted the doubtful evidence of sense and the fluctuating standard of opinion, and have erected a new philosophy on the primary intuitions of the mind. He allows that the religious consciousness, which he sometimes seems to oppose to Reason, is based upon the faculty which may be called at pleasure the moral Reason, or Will or Conscience. He is not forgetful of Bishop Butler's remark that the moral faculty may be called Conscience, the moral Reason, the Moral Sense, or Divine Reason. He would probably not deny that faith itself was an act of the educated, spiritualized, and enlightened reason. If this be acknowledged half the difficulties which beset the relations of Reason and Religion at once disappear. Many aspects of Rationalism are seen to be in the highest degree irrational. The spectator who forms a few favorite premises about the Absolute and the Infinite constructs a system which offends the religious instinct, dims the sense of immortality, violates the conscience, and ignores a God, pursues, though with very different results, exactly the same faulty methods which we attribute to the narrowest of the schoolmen. He presses deduction beyond its province. Intellectual abstractions and their consequences become to him the only realities. As he argues downwards in his isolation, he becomes in-

different or dead to those sympathies and aspirations which point upward in his undistorted mind; external nature has the dimness of a midnight dream, and historical facts are volatilized in his mental crucible. It is well that Mr. Mansel should put in his protest against such a vain deceit, though calling itself philosophy. We must not complain if he chooses to meet it on its own ground and confront it with its own weapons. The inductive character of the English mind might have suggested another process. As a general rule we are trained more or less, in the Baconian philosophy. Those of us who never read the "Novum Organum" are in blissful ignorance of the many unsuccessful attempts to popularize it, have yet learnt many of its most important lessons from the practical battle of life, the facts of mechanical progress, the stern struggle between art and nature. We have litle faith—perhaps too little—in abstract speculation. We call continually for verification, application and practical results, as the counter-check to theory. We know that we are meant to climb and not to fly; that the hill of knowledge like that of life, must be ascended by slow degrees. We are more than satisfied when we can place one foot on a fact, and then, actuated by a healthy instinct, raise ourselves in conscious strength a little nearer to our ideal. We instinctively disbelieve the intellectual architect who professes to span heaven and earth with the arch of one mighty theory. We are confident that no mere structure of human thought can stand with restless and unequal force of conflicting passions and feelings pressing disturbingly upon it, while subtle speculation is sapping its base. Mr. Mansel carries our common sense with him, while he exposes the errors of those who imagine that they have discovered the clue to this most intricate universe, and stand aloof from other minds in the impotence of their fancied power. We admire him as he mounts to the region of the Absolute and the Infinite, till he disappears from the ken of ordinary thought. We quite believe his statement that the air at that height is too

rarified for ordinary men to breathe, and that the brain under these circumstances is not enlightened, but bewildered. But his authority only confirms our previous impressions; and the case would be quite altered if its tendency was to reverse them. Our main interest is in the process, not in the result. We watch the hawk and the heron, as they rise one above the other in mazy spires till both are lost in the sunlight. If they reappear we are tolerably sure of their respective positions—the hawk will return to its master's hand, and the heron lie dead at his feet.

And here appears to be the chief excellence of Mr. Mansel's lectures, and the secret of their great success. Acute, learned, eloquent, he is still, so far as his conclusions are concerned, the champion of common sense. His moral is that abstract speculation is no safe guide for practice, and that in religion, as in the ordinary affairs of life, it is wiser to trust to the combined result of several independent testimonies than to build exclusively on a single theory. He would have us when our best interests are concerned give due weight to conscience, instinctive feeling, the general verdict of mankind, the special evidence of the wise and good, the course of Providence, the teaching of History, as well as to the speculative faculty. We listen and agree, without feeling that mighty issues depend upon the fate of his arguments. For he does not go down armed only with a sling and a stone, to meet a metaphysical giant. He is clothed from top to toe in armor of proof, to which he is accustomed, and in which he moves with a freedom which its weight makes something marvelous. His adversary is equipped as thoroughly if not as perfectly, as himself. There is nothing cruel in enjoying the battle, for we are pretty confident from the first that sharp sword will be met by stout shield, and that there will be more blows than bloodshed.

It is the fate of most metaphysical systems to be stronger on the destructive than their constructive side. Cogent arguments may be urged against Rationalism,

though the limits of religious thought remain unfixed. Our aspirations after the Infinite, full as they are of an element which is independent of the discursive reason, may refuse to be fettered by the conditions of the thinking mind, even as they have been sketched by Kant, modified by Sir William Hamilton, and expounded by Mr. Mansel. To many readers the cogency of the Bampton Lectures will appear to diminish in proportion as they exhibit the psychological views of the writer. So long as his philosophy assails an opposing scheme, or only shapes the general contour of his argument, it will be accepted without a doubt; when stated expressly it will be found to offend the preconceived notions of some and in the cases of others to do more or less violence to those elevated instincts which Mr. Mansel so forcibly teaches us it is our duty to accept. We have no intention of meeting theory with counter-theory, or confronting system with system. We have had enough of systems, but in taking a farewell of these lectures, and thanking their author heartily for a valuable contribution to a department of literature into which few venture and in which fewer still succeed, we will point out the two most important cases in which the healthy good sense of practical and cultivated intellect is most likely to be offended by his speculations.

Philosophers have always been more or less at issue with the vulgar, who persist against the most forcible reasonings in believing that they may trust their senses and their minds, and that things on the whole are pretty much what they see, feel, and think them to be. Even at the present day more people are not much wiser than the old gentleman in the "Spectator" who was puzzled when his daughters told him that it was doubtful whether snow was white, and even hinted that as it contained a great number of nitrous particles, it was very probably black. This obstinate confidence in our powers of perception has been shaken in the minds of many, though not overthrown by the philosophy of Kant. To him we owe the general diffusion among educated men of

the doctrine which colors all the mental science of our day, that our mind of necessity looks at things through media; that our perceptions are not to be implicitly trusted, because our faculties have certain hues and properties of their own which they impart to all those objects which we discern by their assistance. This teaching has very different practical consequences, as it is differently applied and handled. One speculator employs it to reduce our whole existence to a state of trance, in which external objects have just enough power to keep the mind at work according to its own laws, and to prevent it from lapsing into insensibility, while the mental impression has as little correspondence to the outward occasion which excites it as the wildest dream has to the truth when the wayward imagination, constructing some terrible tale, steals from the actual world a ray of light, of which it makes a conflagration, or the sound of a closing door, which it changes to a clap of thunder. Others dwell on the phenomena of mind till they annihilate the material world altogether. The majority of calm thinking men, who read philosophy without fancying nature can cast a reasonable doubt upon the practical truth of their faculties, and that the laws which govern their minds, if not identical with those of the universe, are at least so far in harmony with them as to keep the apparent truth from being a constructive lie, and the obvious lessons of the senses from being a deception. The formal statement of Mr. Mansel's opinion on this difficult subject would be foreign to our present purpose to discuss. We are more concerned with the tone of those passages in his lectures which touch incidently upon it. In these he departs much further from the thoughts of ordinary men than he does in his general conclusions. He represents our knowledge not only as limited, and imperfect in its degree, but as oblique, indirect, and uncertain in its nature. Sometimes, when he presses this theory to its legitimate results, and represents the whole complex of our knowledge as hanging by the frail conditions of our individual conscious-

ness, he produces in minds unaccustomed to such investigations a feeling closely akin to that universal scepticism which is fatal to religion and to everything else as well. Our readers will thank us for quoting as an illustration a concluding extract from the lectures, which is remarkable in more ways than one:—

"The luminary by whose influence the ebb and flow of man's moral being is regulated, moves around and along with man's little world, in a regular and bounded orbit; one side, and one side only, looks downwards upon its earthly centre; the other, which we see not, is ever turned upwards to the all-surrounding Infinite. And those tides have their seasons of rise and fall, their places of strength and weakness; and that light waxes and wanes with the growth or decay of man's mental and moral and religious culture; and its borrowed rays seem at times to shine as with their own lustre, in rivalry, even in opposition, to the source from which they emanate. Yet it is that light still but a faint and partial reflection of the hidden glories of the Sun of Righteousness, waiting but the brighter illumination of His presence to fade, and to be swallowed up in the full blaze of heaven kindling around it; not cast down, indeed, from its orbit, but shorn of its true brightness and influence, but still felt and acknowledged in its real existence and power, in the memory of the past discipline, in the product of the present perfectness though now distinct no more, but vanishing from sight to be made one with the glory that beams from the 'Father of Lights, with whom is no variableness, neither shadow of turning' ".

A fine simile, doubtless, nobly worked out, with an amount of consistent reasoning accuracy which rises almost to the level of imagination, and is full of the poetry of power. We admire it, while we hesitate to accept its general purpose. The source and object of our knowledge is, we trust, not the moon, but that sun to which both it, and our mind, owe their illumination. We see but darkly as through a cloud; imperfectly, as with a defective vision; an image out of its proper place, for the

air refracts; distorted, it may be, for the air refracts unequally but yet we see the sun. There waits us no such future revelation of truth as shall reduce our present knowledge to a fiction and an unreality. Philosopher and Theologian alike should be slow to believe that the luminary which is the lantern of their path and their guide in the ways of truth, towards which they have raised their eyes in hopeful adoration, while its full broad beam fell unbroken on their foreheads, is no true luminary at all, but an inert mass of dull matter, ignorantly reflecting the rays which stream from the real source of light and heat, as he travels unseen through another quarter of the heavens. The eye and the heart which truly seek the light, in seeking it turn towards its Author, and not away from Him. Better a cloudy day for the soul, than the brightest moonlight; better a waiting in darkness, that the dayspring may arise at last, if only we have our faces turned towards the East in patience, till the rosy streaks of dawn appear, and the morning star in the midst of them.

One remark more and we have done. Ordinary minds will scarcely attach so much importance as Mr. Mansel to the contradictions which ensue from the attempt to analyse the Absolute and Infinite. Those contradictions have probably nothing to do with the Absolute and the Infinite as such. They do not prove that they are inconceivable, or beyond the reach of our knowledge. They only show that, at the point at which these perplexities arise, thought has been strained to its utmost, and the powers of the human mind are beginning to waver. Puzzles—it is hard sometimes to say whether of thought or of language—have from time to time been constructed by ingenious minds out of the ideas of the Infinite. They have been regarded differently as a kind of intellectual amusement, or as real philosophic difficulties. The man of the world has treated them as verbal trifiings, they have elated the sophist with the pride of knowledge, and convinced the philosopher of his ignorance. They are peculiar to no subject, and have found

a place in Physics and Mathematics, as well as in Theology. As weapons of controversy, they are dangerous even in skilful hands and have as often injured friends as foes. Bishop Berkeley used them to disprove Materialism and the existence of matter as well. Mr. Mansel urges them as fatal to a certain kind of Theology. Less scupulous thinkers have employed them to assail the being of a God.

Supposing a man were to go to the bounds of the finite material world and to cast a dart forward, an old Latin poet asked, what would become of his weapon? A difficult question to answer. If the dart still sped onward, there was yet space beyond, though a vacant space; if it recoiled back as from an iron wall, there was still space beyond, a space occupied by matter. If, in like manner, the human mind should reach the furthest boundary of the finite, its lawful province, what would it find there? The infinite which encompasses the finite. Could it pass in careful and orderly survey, around the whole limit of its proper kingdom, and trace it like a map, there would be a projection answering to every hollow which it drew, a convex surface corresponding to every concave. The Finite would appear to limit the Infinite on one side, and the Infinite the Finite on every side. Or to use an expressive though inexact method of statement, the Finite would seem to be a part of the Infinite, and the Infinite the complement of the Finite. Neither conception would be fairly described as negative, or as the negative of the other in proportion as the mind could conceive of either it would conceive of both.

But we must not enter on questions which would be out of place here, and probably admit of satisfactory solution nowhere, only let it be understood that many philosophers have defended successfully a far worse thesis than the following—The Infinite is as conceivable as anything else. Of whatever size be the sphere of our conceptions, we can see only a part of its surface and we cannot see around it. But the greater its diameter, the wider and the more level does the reign of thought ex-

tend before our eyes. The thoughtful man sees his partial knowledge emerging from boundless ignorance and this not on one or two sides only of the field of speculation, but on all.

"The end and the beginning vex His reason; many things perplex with motions, checks, and counterchecks". Yet the truth which issues from perplexity is to be recognized as genuine, though obscure both in its end and its beginning.

Many persons, certainly, who are free from the slightest taint of Rationalism will shrink from saying that we cannot conceive the Infinite. The Christmas thoughts of many millions have turned to the mystery of God becoming man; a few thousands have thought of that great event as a synthesis of the Infinite and the Finite. Eternity was then, as an old poet says, shut in a span. It may be no presumption which encourages man to hope that no human system of psychology whatever can fix a limit to the heaven-ward direction of his faculties. Could we stand in spirit by the cradle of Bethlehem, we should see the eternal purposes of all temporal things, and look with Finite eyes into Infinity. The range before us would be absolutely unbounded, though our dazzled powers might fail us. A holy heart can even now draw nigh to the spot in reverential sympathy. Perhaps a near approach would not be denied to the sanctified intellect. He may be rash who denies that such a point of view is attainable; he will be still more rash who presumes to assert that he has attained it.

Alliance, Ohio.

ARTICLE VII.

CURRENT THEOLOGICAL THOUGHT

I. IN ENGLISH BY PROFESSOR J. A. SINGMASTER

(From the January Quarterlies)

THE ESCHATOLOGY OF THE PSALTER.

The Psalter bears eloquent witness to the truth that a hope of indefinite perpetuation for the collective body is not enough. It requires the assurance of the eternity of religion in the individual soul to secure the permanence of religion as such. The Psalmists had their faces set towards this and through wrestlings of prayer with Jehovah won their way to the light. The modern, humanistic movement prefers to cultivate the secular and earthly in part because it has come to doubt the heavenly and eternal; its zeal for the improvement of the world often springs not from faith, but from scepticism. The Church by compromising and affiliating with this would sign her own death-warrant as a distinct institution. When religion submerges itself in the concerns of time and becomes a mere servant of these, it thereby renders itself subject to the inexorable flux of time. Kronos has eaten all his children and he will not spare even this noblest of offspring, once it passes wholly into his realm and closes behind itself the doors of eternity. On the other hand, in a pure and firm eschatological conviction, which keeps eternal hopes and interests well to the front, lies the safeguard and pledge of the perpetual vigor of Christianity. (Dr. G. Vos in *The Princeton Theological Review*).

THE PROBLEM OF MISSIONS.

The supreme task of the Church is the fulfillment of her goal, the conquest of the world for Christ. Nor can

the task delay. The needs of the world, the menacing problems at hand and imminent, the swiftly increasing discovery of means of destruction, swiftly decaying religions, and loosening moral bonds, upsurging class and race hatreds, loss of old means of protection, huge masses of desperate races ready to roll in devastating flood, loss of faith to steady the souls of men, forgetfulness of God in scorning his Word,—these are a dark, cyclonic portentous sky-covering cloud. That it all gives the men at Versailles anxious thought, who can doubt? At home and abroad, the Church needs must rally her forces, for the hour is at hand. She must bid defiance to all who challenge her faith, and boldly reassert her ancient doctrines. She must proclaim the necessity for her task and its need for haste. She must summon men to her standards by virtue of warfare which tries men's souls and inner courage more than the trenches of France, which tests their manhood more than the submarine which has as its consequence the downfall of Humanity if she fail, or the glorious establishment of the Kingdom of God on Earth, if she succeed. She has no lesser aim than the enthronement of the Prince of Peace.

THE CHURCH AND INTERNATIONAL PEACE.

At the meeting of the International Committee of the World Alliance for Promoting International Friendship through the Churches, held at the Hague Sep. 30—Oct. 4, 1919, a letter from Pastor Monod of Paris was read declaring the inability of the French to co-operate unless the German delegates expressed repentance for the violation of Belgium neutrality in 1914.

The issue was frankly faced and Dr. Spiecker, in behalf of the five German delegates made the following statement:

"Ladies and Gentlemen,—Last night about 6 o'clock we, the German delegates to this Conference were shown a letter written by Pastor Wilfred Monod to this Conference, and one sentence of this letter was read to us—

a sentence concerning our opinions on the violation of the neutrality of Belgium in 1914.

"Having considered carefully the sentence we came to an agreement how to deal with the matter; but when after the devotional services last night this letter was read in its full contents I was deeply impressed by one point which had not been taken into consideration when we were discussing it absolutely necessary. to submit it again to my German friends before the matter was defined, and so I asked, contrary to the previous agreement arrived at before dinner for an adjournment of the matter to this morning. Now I am very glad to tell you that after careful consideration again also of this other point, we came to a unanimous agreement again that I should give you the gist of a letter written last night by Dr. Deissman to Rev. Siegmund-Schultze, to the effect that we, the five German delegates to this Conference, personally considered the violation of the Belgian neutrality in 1914 as morally wrong.

"But now I should like to add a few words not as a declaration but as a statement of facts. Dr. Wilfred Monod unhappily has not been with us during these days, but we have had the privilege of talking together with the French and Belgian and Italian delegations to this Conference. We knew before we came here that it was really the critical question of the Conference if a harmonious cooperation without French, Belgian and Italian delegates would become a possibility and a reality. On the evening of Wednesday, October 1st, we met, all of us, I am happy to say, at the invitation of the French delegation. After a very full discussion we, the French, Belgian, and German delegates stood there joining hands with each other in the fact of our Lord and Saviour and confessing with one mouth and one heart:—

'We confess—We join hands—We condemn war—
We condemn the idea of revenge.'"

(Editorial in *The Christian Union Quarterly*).

MISSIONS AND DENOMINATIONS. THE BAPTIST POSITION.

I have been greatly pained of late by the seeming disloyalty to our denomination which is creeping in among us. Ministers who were once evangelical and missionary have resigned their pastorates to enter other bodies of Christians; churches have given up their time-honoured articles of faith and have accepted statements which are purely Unitarian; others have surrendered their very existence and have merged themselves in organizations where devotion to country has replaced faith in Christ as a means of salvation. In some quarters, we are urged to accept apostolic succession and the rule of bishops, as the price of church union; in others, seminary grounds, buildings, and endowments are offered, to secure our adhesion to a common institutional government. I can explain these disquieting incidents only by supposing that there is a marked change in the attitude toward Scripture on the part of those who are thus tempted or led astray. They have ceased to regard Scripture as a rule of faith and practice; they no longer believe in its unity, sufficiency, or authority; they can take reason for their guide or can follow the mere commandments of men. It is my earnest prayer that these brethren may consider their views, may return to the evangelical and Baptist faith, may accept Christ as their manifested God and the New Testament as His authoritative word. Unless they do this, they can only wreck our churches, divide our denomination, and put an ultimate end to our missions.

We Baptists have behind us a glorious history of persecution and martyrdom, of missions and evangelization. The faith of our fathers has wrought wonders in heathen lands. Carey and Judson were not ashamed of the Gospel of Christ. Let us not be ashamed of our lowly origin nor of our early friends. Let us, like the heroes of the past, show our love for Christ by "contending earnestly for the faith once for all delivered to the saints," as God by His Spirit has permitted us to see it. Let us mix no false coin with the treasure committed to

our stewardship. Confederation we may welcome, but not absorption in other bodies; a league of denominations, but not organic union with them; unity of the Spirit, but not that of mere numbers; harmony through independence, but not through surrender of principle—this is Baptist doctrine; let it also be Baptist practice! Cooperating, under one great Leader of the spiritual orchestra, in the rendering of the sublime symphony of the ages, and playing well our particular part in the divine composition, we may well leave the rest of the orchestra to God. For, to change the figure we shall find that "we builded better than we knew," and shall be approved by the great Master-Builder,

When God hath made the pile complete.

(Augustus Hopkins Strong in *The Christian Union Quarterly*).

CANDIDATES FOR THE MINISTRY IN CONGREGATIONAL CHURCHES.

The problem of recruiting for the ministry is one constantly before the Congregational churches, and here the outlook is less satisfactory. The number of ministerial candidates coming from the larger city churches and from the eastern universities and colleges is small. The trend of cultivated and wealthy lay life is away from the ministry. Such families rarely turn their sons toward it. Something of this reluctance may be due to the feeling of inadequacy to meet the intellectual and oratorical demands illustrated in our larger pulpits. More is occasioned by the scanty financial compensation of the ministry, though a decided improvement in the scale of salaries is in process of accomplishment. More disheartening are the frequent changes in pastorates and the uncertainties of maintenance in old age. Steps now being taken to improve the condition of the aged minister will be spoken of later in this article. It is interesting to note that the foreign missionary work, while as scantily paid as the pastorate, but promising continuous service and a modest provision in old age, has relatively less difficulty

in securing candidates than the home ministry. For the reasons just advanced, or for others, the fact is evident that the majority of recruits for the Congregational ministry now come from rural homes and from the smaller colleges, especially of the Middle West. At the same time the pulpits of the Congregational churches have received large accessions from those trained in other Christian fellowships, and many who have thus thrown in their lot with us are among the most honored and useful of the Congregational ministry. (From an article on Recent Congregational Tendencies, by Williston Walker, in *The American Journal of Theology*).

THE LABORING MAN'S FOES.

The colored man is docile and peaceable. But he is coming to acquire some measure of power, in saved wage, in modest home, in small farm and trade. His children are educated. He is entering professions among his own people. The world never has seen such an emergence from bondage. But a class of them is easily excited. There are also workingmen loyal and safely interested with the community. They are partners in all of the progress of their town; the public schools, the libraries, the Christian and Jewish Association, and the most of them are in the churches and synagogues. They are the stability and hope of the country. These people have a right to protection from the secret machinations of the destroyer that works in darkness. They can be made the greatest protective force of the country. They respond as one voice. They are a common and forceful sentiment. They have an investment in all that their town is, and a blow at it is a blow at them and their families. They will not listen to any doctrine of common property, soviet government, confiscated factories, common wives. They are clean; they have helped to rid the country of the saloon, the workingman's worst enemy. They furnish from their homes the students of the colleges; from them have gone out to the professions many of the ablest men in law and medicine, statesman-

ship, great business men and scholars of literature, the arts and sciences. The homes of the poor are the fruitful soil of the best citizens of any community. As a rule, they are contented in whatever lot they are, for they embody the element of true contentment and they make the world's earnest progress. They are the chief asset of any community. Whatever business comes, it fails if they do not come and if they are not contented.

These workingmen are our neighbors. They are the neighbors and helpers of every man who carries large enterprises. We need not fear with such men as our neighbors. They are our safety. (From *The Methodist Review,* from an article by James R. Day).

THE BIBLE AND THE CHILD.

If, as the culture epoch theory teaches, the child repeats in his development the stages through which the race has passed, there is a very valid reason for the natural fondness which the child often exhibits for early poetry, legend, and myth, such as we find embodied in such profusion and variety of form in the Bible. The child is under the reign of the senses; sense experiences and images play an altogether preponderant part in his mental life. Good teaching, accordingly, as all modern pedagogy tells us, must proceed from the concrete to the abstract, from the experienced to the inferred, from facts to principles. The Bible meets all these conditions of successful pedagogy. Therefore, so far from being merely a book for grown-ups, a sort of theological encyclopedia for the use of clergy, as many have seemed to regard it, it is really universal in its interest, appealing to young and old alike. It is, indeed, the greatest storybook in the world. If one stops to analyze the qualities which account for the perennial and universal appeal of the Bible, they will be found to be various. Its material is concrete; its events have a definite setting in time and place; its personages, even its divine personages are men and women of flesh and blood; the literary structure of its stories is transparent, and the language in which they

are conveyed is sensuous, direct, and vivid; finally, the supernatural element contained in the Bible appeals strongly to the child, adding just the touch of mystery and strangeness necessary to awaken the sense of wonder in which, according to Plato, philosophy itself begins.

But the Bible is not a mere storybook, with entertainment as its object. All great literature has other than purely aesthetic merits, important as these are. It always seeks, in an important sense, to express the truth concerning life and nature and man's place in the universe. (Prof. E. C. Wilson in *The Methodist Review*).

DIVORCE AND LAW.

The real problem is not divorce. It is rather the low standards and ideals of life, and the base, ignoble conception of marriage obtained in modern society. Divorce is simply the method the State has fixed upon for dealing with the serious condition. It is worse than useless to decry the State's method of solving the problem. The only possible thing it can do to relieve a most undesirable situation is to dissolve what to it is merely a social or civil contract that has been the occasion of the trouble. The one great concern of all who seek the welfare of the country and of the race, should be to unite all the religious and educational forces in the land in a mighty effort to establish in the minds of the rising generation the true and sacred character of marriage, right standards of morals and self-denials and self sacrifice as the only worthy ideals of life. Thus only can we reasonably hope to obtain sufficient motive for the performance of all the admitted duties of home life, and at the same time that forbearance and strength equal to all the strain these will impose on men and women of flesh and blood. (Rev. E. W. Stone in *The Review and Expositor*).

A DEFINITION OF CHRISTIANITY.

Any definition of Christianity which would seek to be adequate must include within it a statement of the essen-

tial nature of the Christian community, without which Christianity is a mere dream, through which alone it can be discussed as a concrete fact of history.

The definition must recognize that the community—the world-wide Church of to-day—is organically one with the original group whom Jesus gathered together as individuals and whom, in the very gathering of them to Himself, He brought into vital relations and eternal relations with one another.

Further, a definition of Christianity must recognize that the person, historical and yet superhuman, through whom that community was created and from whom it derives its existence to-day, is a unique person, one of a new type of consciousness and yet, He is of our kind and we may become of His kind in at least moral quality and the direction of our growth.

Any definition of Christianity must include a statement, therefore, of the means through which, having been realized in history, its power is continued in the molding of individuals and of the Christian community after the ideal of the Kingdom and family of God.
(From an article on A Study in Theological Method, by Dr. W. Douglas MacKenzie in *The Review and Expositor*).

CONTROL OF CHRISTIAN EDUCATION.

Excessive control of every form by the constituted authorities must be resisted as tending toward a bondage that is at enmity with democratic freedom.

At this point, too, we must call attention to the need that Christian schools shall be free from all unholy and hampering rivalry by the State schools. So long as they provide sound education and produce high character they should suffer no discrimination based on technical nonconformity to arbitrary and artificial standards. In some cases the discrimination in favor of State institutions is crushing to denominational schools.

The General Education Board and the Carnegie Foundation, responsible to no one in all the world, have come

to exercise an influence over the schools of America that in some respects amounts to dictation. Respectability in scholastic circles is too often dependent upon accepting standards fixed by such irresponsible boards and for which many schools are not prepared. We have come to be in danger of a tyranny of scholasticism which is supported by great power claiming our confidence on the ground of being a benevolent monopoly. Gratefully acknowledging the very great service of the organizations, and their friendly interest, we may still desire that they relate themselves more democratically to the school systems.

The rapid standardization of our schools has resulted in an amazing progress in extent and thoroughness of our schools and is proving an untold blessing to our education. But it has not been without its evils. It has secularized our denominational schools in great degree and has forced upon them methods and policies which, unconsciously and without design of their own faculties and Christian morale of many of them. They were compelled to modify and extend courses more rapidly than their resources permitted and mountains of debt have been heaped upon them. Their modifications were effected at the behest not of the legal authorities in control of them but of outside organizations. It remains to bring their responsible constituency to understand, to adopt and to support the new standards and utilize them for the Christian ends.

(From Some Aspects of Education, by Dr. W. O. Coover in *The Review and Expositor*).

THE BOLSHEVIST UTOPIA.

One of the most striking characteristics of Bolshevism is its pronounced hatred of religion, and of Christianity most of all. To the Boshevik, Christianity is not merely the theory of a mode of life different from his own; it is an enemy to be persecuted and wiped out of existence.

To understand this is not difficult. The tendency of the Christian religion to hold before the believer an ideal

of a life beyond death is diametrically opposed to the ideal of Bolshevism, which tempts the masses by promising the immediate realization of the earthly paradise. From that point of view Christianity is not only a false conception of life; it is an obstacle to the realization of the Communist ideal. It detaches souls from the objects of sense and diverts them from the struggle to get the good things of this life. According to the Bolshevist formula, "religion is opium for the people," and serves as a tool of capitalist domination.

In contrast with religion, Bolshevism is first and foremost the practical denial of the spiritual. The Bolshevists flatly refuse to admit the existence of any spiritual bond between man and man. For them economic and material interests constitute the only social nexus; they recognize no other. This is the source of their whole conception of human society. The love of country, for example, is a lying and hypocritical pretence which is used to "mask" the interests of the dominant classes. The "nation" is a mere spectre which must vanish, an empty prejudice; for the national bond is a spiritual bond, and therefore wholly factitious. From their point of view the only real bond between men is the material—that is to say, the economic. Material interests divide men into classes, and they are the only divisions to be taken account of. Hence the "poor". As there is no other bond which can unite these two "nations" into one social whole, their relations must be regulated exclusively by the zoological principle revealed in the struggle for existence.

(From an article by Prince Eugene Troubetzkoy in *The Hibbert Journal*).

CURRENT THEOLOGICAL THOUGHT

IN GERMAN. BY PROF. J. L. NEVE, D.D.

In the last issue of the *Lutheran Quarterly* we promised to present views on German Foreign Missions. There is much on this subject in the leading church papers of Germany. At this time we shall offer quotations from only two writers.

Pastor A. Oepke, teacher in the Leipzig seminary for foreign missions, writes in his book "Ahmednagar und Golconda" as follows: "Above all we plead to consider impartially the development of German missions in India. It is the way of barbarians to work as we have done in India? How was our work judged before the war? At the close of a missionary conference in Calcutta, Dr. John Mott said that in the entirety of missionary endeavors the Lutheran missions in India have the great task to represent scriptural teaching. This judgment cannot have had the meaning that the speaker wanted to profess Lutheran teaching in the points of difference from the doctrines of other Protestant denominations. But Dr. Mott must have had vividly this impression: The Lutheran Missions have something objective, upon which they rest and to which they hold. They do not follow the changing sentiments of the day, but are guided by principles; they do not make themselves servants of passing fads, but they serve the cause. They do not ask: "What is effective, what shall we tell the people?" but: "What is truth, on what may I establish my faith?" Thorough work, internally and externally, but working from the inside to the outside, not aiming at momentary successes, but seeking fruit that abideth—this has always been in a special measure, the ideal of German missions. Once more we must ask: Would the mission life of India lose nothing by the elimination of the deutsche Art (the German contribution)?

Dr. Karl Axenfeld, president of the Lutheran Foreign Missionary Society in Berlin has recently published a booklet under the title "Germany's Battle for the Free-

dom of the Christian Missions." This English publication which can be had from the author (Berlin, Georgenkirchstrasse 70) for the asking was written immediately before the paragraph concerning the German missions in the Versailles Peace Treaty was published. It is a touching appeal. We offer only a few paragraphs. Dr. Axenfeld's society was strongly represented in Africa.

Into whose hands the congregations which we have built up are to be given, is something concerning which neither we nor these congregations are asked.

Attempts, of course, are made to comfort us with the hope that this exclusion will not be permanent—that we may be admitted again in ten years—perhaps even in five!

This solace is a poor one, quite apart from the fact that the expropriation of our property does not look like a provisional measure.

But even an exclusion for an indefinite number of years has the effect of a *permanent* exclusion—and the Christians of other countries should not delude themselves as to this. Throughout all the affliction and suffering, mental and physical, inflicted upon them by the war, the German missionaries have clung with every fibre of their hearts to the hope that the conclusion of peace would permit them to take up their beloved work once more. Several of them have just refused the opportunity of returning home and seeing their loved ones again and have reconciled themselves to imprisonment and to loneliness only to remain nearer to their fields of labour, and if possible to hasten at once to their orphaned congregations at the end of the war. This added exclusion will be the heaviest blow which could fall upon these brave and sorely-tried men. What are they to do during these 10 long years? Can the home church, itself in a position of great dufficulty, offer them—and there are hundreds of them—bread and service? How many of them, after these ten years, will be still young enough, have enough energy or a sufficient command of the native tongue to be able to take up their former duties? And even if they did take up their old work and finally

returned to their old congregations—like convicts who have been released from a long term of prison—how should they, these dishonoured ones, ever recover their authority? And what, in the meantime, is to become of the German missionary societies, and what of their seminaries? Can one expect us to train young men and women for the missionary service, merely upon the vague possibility of sending them out—after the lapse of a decade?

No, the Christians of other lands, they who so casually advise us to submit silently to this ten years' exclusion and obediently surrender our property, because this would make "a good impression" upon the British government—they do not know what they really demand of us!

The heathen Mission has long been the darling of the German Evangelical Church. The blow which is levelled at the head of this child, also strikes the heart of the mother.

Is the British government no longer aware that of all the native Christian congregations, those of the German missions were the most trustworthy, because the German missionaries—as once more publicly confirmed by a recent letter of the Secretary of the London Missionary Society, Mr. Frank Lenwood, were more seriously concerned in teaching obedience to the prevailing authorities than were the Anglo-Saxon? If the government were to investigate the teachings of certain Angle-Saxon missionaries, who preach "a democratic gospel", and educate the natives according to modern theories for which they are not yet ripe, this would be comprehensible. But no vested authority has anything to fear from the *German* missionaries. The German Missions have always been pillars of reliability in the life of the natives. If these be deprived of the missionaries by whom they permitted themselves to be willingly led, and if these leaders be replaced by men insufficient in number and lacking in experience, then indeed another spirit may soon take root. A government which fears difficulties, can make no mistake in ensuring for itself the in-

fluence of men to whose safe and wise guidance the natives have accustomed themselves.

The British Missions do not possess the missionaries necessary to supplant us in our fields of labour. And even if they possessed the men, these do not know the language nor enjoy the confidence of the natives. *If much of the noblest and most faithful missionary work in the world is not to be irreparably damaged, the German missionaries must be given back the majority of their fields of activity.* But where it may be deemed suitable to place this work in other hands, we ourselves would wish to aid in finding these hands, and do all in our power to prevent our congregations—which cannot be shoved and pushed and handed from one to another like empty boxes,—from suffering harm. Wherever a change is to be made, this change must be inspired by insight and conscientiousness and not carried out by brute force. Wherever we yield our place to others we wish to do so of our own free will and not be driven out like criminals.

Ought not these simple truths and clear rights be understood even by those foreign Christians who profess our common creed—even though they may think differently than we about the war? And should not their consciences force them to speak out—as a few of them have already done in so commendable a manner—and enter the lists valiantly for the liberty of the Christian Mission in the very hour in which it is most imperilled?

In a personal letter to the writer Prof. Dr. L. Ihmels of Leipzig appeals to Lutheran theologians in America to help by subscription in maintaining the "Theologisches Literaturblatt" of which he is editor. It is in danger of being suspended because of the hard times in Germany. It would be a pity if it should come to the discontinuance of this medium for the review of theological literature, which together with the "Allgemeine Evangelische Lutherische Kirchenzeitung" serves the Evangelical and the Lutheran cause. The price for this weekly had to be raised to 20 Marks the year. In our dealing with German publication houses, 100 Marks are

taken (at present) as equal to $9. The Allgemeine Evangelisch Luth. Kirchenzeitung costs 24 Marks per year. Both are papers in which American Lutheranism has always been especially interested. Interested parties may write to the publishers "Doerffling and Franke, Leipzig"; but ordering from Dr. Ihmels direct, with a word of encouragement, would also not be out of place. Our fellow-Lutherans in Germany are undergoing fiery trials at the present time. We wish that Christians in America could read what has been appearing in the religious papers of that country. As a sample we refer to the editorial in the two first January issues (1920) of the Kirchenzeitung, edited by Dr. W. Laible in Leipzig. There is a Christian devotion and a fervor of spirit that is refreshing in this age of spiritual luke-warmness in the church everywhere!

Professor Dr. Reinhold Seeberg in Berlin (Halensee), in a letter referring to the hard times and then says that it is becoming more and more difficult to publish theological literature. He asks whether our churches in America might not be willing to help by donating or lending the money for such undertakings. We feel that this matter should appeal to the men in the ministry who feel that German research in the various fields of theologicol science should be encouraged. Seeberg remarks: "A little help from America, with the high value of your money, would mean so much here."

Dr. Johannes Lepsius of Berlin, for many years known as a friend of the Armenians and their literary defender, has published a book of 580 pages, in which 444 documents are printed, which offer the whole official correspondence between Germany and Turkey on the cause of the Armenians. All is published without omission or addition. Only a historical introduction of 80 pages has been prefixed by the editor. The "Methodist Review" (September and October 1919) commenting on this book, says: "The book sheds an abundance of light upon two questions of primary interest: (1) What were the motives that led to the Turkish government's policy of extermination for the Armenian? and (2)

What role did German politics play in connection with the whole affair?" The "Methodist Review" answers the second of these questions with the following remarks: "The documents betray no direct participation on the part of Germany in the Turkish policy against the Armenians, but it can hardly be doubted that there was in certain official quarters a guilty knowledge of what was planned and being carried out." Dr. Reu, in "Kirchliche Zeitschrift", (March 1920) replies that in judging this whole situation writers usually start from the wrong assumption that it was in Germany's power to compel Turkey to desist from its murderous policy and then quotes from the "Missionsblaetter fuer Studierende und Gebildete": The talk about an unlimited power of Germany in Turkey was only a legend. The Turks looked upon their federation with Germany as a federation of arms only; as to their internal politics the ruling power (Young Turks) jealously insisted upon full independency. Here the Turks did not permit any intervention of Germany. What we knew long before is now proved by these documents (published by Lepsius): From the beginning the German government protested against the treatment of the Armenians "most decidedly." There was continually a sharp difference between the two governments on this point. The German government here went to the limit (bis an die Grenze des Moeglichen). "Also the report that German army officers had caused or demanded the deportation of the Armenians from certain quarters is a legend. It is proved by incontestable documents that the German officers used their whole influence (as much as they had) to help the unfortunate people. Yes, when late in the summer 1915 the Armenians in Bagdad were to be deported, Field Marshall von der Goltz asked by a telegram to Constantinople for his dismission from the supreme command and he insisted upon his request for a considerable period until finally definite promises were given and he kept the command out of military considerations."

On the above mentioned second question the "Methodist Review" writes: "As to the motives to the almost

unbroken and now almost finished process of exterminating the Armenian people—which even continues in spite of the armistice[1] the Turkish government sought to keep everything in darkness. Then, when that effort failed, they gave it out that it had to do with the suppression of insurrections and they even employed German pens to make this lie current in Germany."

Since the first publications of Dr. Lepsius on the subject, some twenty-five years ago, we have always belonged to those who condemned Germany's political alliance with the Turk. What the German people have to suffer now may be, to a very large extent, God's judgment for that unholy alliance which necessitated a measure of toleration to the unspeakable crime against the Armenians. Think of it, that the poor people have been reduced from 1,845,000 to about 845,000, and the end is not yet! The fact is that in large conflicts of interest, when the earthly advantages of peoples are at stake, there is among the so-called Christian nations little regard for the standards of God's Word and law.

1 And we may add that it continues now, under the eyes of the Entente.

ARTICLE VIII.

REVIEW OF RECENT LITERATURE.

CHARLES SCRIBNER'S SONS, NEW YORK.

Encyclopedia of Religion and Ethics. Edited by James Hastings, with the assistance of John A. Selbie,M.A., D.D., and Louis H. Gray, M.A., Ph.D. Vol. X. Picts—Sacraments. Cloth, 8x11. Pp. XX, 915. Price $7.00.

This massive volume sustains the high reputation of its predecessors and is a distinct and valuable contribution to the department of learning to which it belongs. No moderately comprehensive library can fail to include this *Encyclopedia.* The present volume contains many articles of fundamental importance, such as Possession, Poverty, Prayer, Preaching, Predestination, Presbyterianism, Priest, Priesthood, Prisons, Propitiation, Providence, Psycho-Therapeutics, Purification, Puritanism, Reality, Redemption Reformation, Regeneration, Religion, Religious Orders, Revelation, Righteousness, Ritschlianism, Roman Religion, Sabbath and Sacraments.

In the article on Possession, Dr. Barton, affirms his conviction that our Lord believed in the reality of demoniacal possession and that he actually cast out demons. Surely this is the clear teaching of the Gospels.

The article on Poverty in the British Isles is brief but crowded with statistics for the year 1911. Among the chief causes of poverty in London are "casual work and low pay" and "large families and illness." The former accounts for 62 per cent. the latter for 22, while "drunkenness and thriftlessness" receive credit for 13 per cent. Of the total number of persons in England and Wales who are over 70 years of age, three-fifths are old age pensioners, i. e. persons whose incomes are less than $150 per annum.

Bishop D'Arcy of Dublin in writing on Prayer summarizes the result of his investigations as follows: To a believer in a living God the efficacy of prayer is capable of ample justification. None of the objections which have been made against it on scientific or philosophical grounds can be sustained. The universality of

prayer appears from the account of the prayer customs of various ancient and modern people.

In tracing the doctrine of Predestination Dr. Martin of Aberdeen comes to the conclusion that "the modern Church relying on modern philosophy, which has gathered up the result of the modern sciences, of nature, history and man in a broad synthesis centering in the Supreme Being as moral personality, accepts the vindication of the harmony of divine sovereignty and human liberty."

Prof. Robt. More of Edinburgh finds no ground for the Pre-existence of the Soul, a doctrine held by the Greek philosophers, Origen and other Theologians in ancient times and by the Jews, the Hindus, a few Christian Theologians and poets. "None of the arguments advanced is convincing and the phenomena observed can be better accounted for on other grounds."

Fifty-seven pages are devoted to the presentation of the subjects, Priest and Priesthood, not including the Christian priesthood, which is set forth in the article on Ministry.

Dr. Wm. F. Cobb of London in discussing Private Judgment says, "Justification by faith and the right of private judgment are the two watch words of the Reformation, neither of course, was new, but each expressed an old truth in a new way. And what gave them their power to open a new chapter in man's history came through the personality of Luther from whose fiery soul faith burst forth as the destroyer of hierarchical religion. * * Where Luther's principle of private judgment obtains there is the door opened for the full life of science and philosophy."

The conservative Christian view of Propitiation is vindicated by Dr. C. M. Kerr of the Church of Scotland; and so also the doctrine of Providence by Dr. W. T. Davidson. Purification is discussed in fifty pages and the Qur'an (Koran) in a dozen in a purely historical and objective manner.

The Reformation is discussed by Prof. H. M. Gwatkin of Cambridge under four heads: 1. The Causes, 2. The Principles, 3. The Outward Forms, and 4. The Results. "The Reformation opened the way to the vision of God; and the vision of God is the inspiration of men."

The following definition of Religion is ventured by Dr. Stanley A. Cook after some thirty pages of learned discussion: "Religion primarily involves some immediate consciousness of transcendent realities of supreme per-

sonal worth, vitally influencing life and thought, expressing themselves in forms which are conditioned by the entire stage of development reached by the individual and his environment, and tending to become more explicit and static in mythologies, philosophies and scientific doctrine."

In discussing Revelation Dr. H. S. Goudge says that the Church speaks with authority as the interpreter of Revelation, "but this authority is not an authority which overbears reason and conscience; it appeals to both and is accepted because of the appeal which it makes, not only to the mind but to the personality as a whole. The Church speaks with authority, as those always speak who know."

Dr. Garvie in his review of Ritschlianism expresses the opinion that in England as well as in Germany the influence of that school is at an end. Of this we are not sure, for Haering's *The Christian Faith, A System of Dogmatics* was very cordially received in England and America about five years ago. However, the weakness of Ritschlian teaching is properly set forth in points like the following: The epistemological foundation is not solid rock, but shifting sand. His conception of religion is too narrow. His treatment of sin and salvation is inadequate. He failed to get out of the Scriptures what others have found as a treasure. Dr. Garvie's opinion that Ritschl affirmed that Christ was divine has been disputed by eminent scholars. To us his view of Christ seems vague from the evangelical standpoint. The failure of Ritschl we believe, lies in the fact of the failure to give clear testimony to Jesus Christ, as God incarnate.

The ten pages devoted to the Russian Church, though purely historical, are of special interest in these days when the ancient empire is undergoing a mighty transformation.

The Lutheran and the Reformed views of the Sacraments are set forth respectively by Dr. H. E. Jacobs and Dr. J. Stalker. The former says of the grace offered and received in the sacraments that it in no way differs from that offered and received in the Word. "The promise of the sacraments is the very same as is offered in the Word without the sacraments. The necessity of the Word is absolute; without it there is no salvation; that of the sacraments is relative. We are bound to them because God has instituted and enjoined them". As to Christ's presence in the Eucharist, Dr. Jacobs offers no

explanation except that which Christ himself gives. "The real body of Christ is truly present—not, indeed, in a natural, but in a supernatural and heavenly way" simply because Christ wills it to be so. His word and will must be final.

J. A. SINGMASTER.

THE MACMILLAN COMPANY, NEW YORK.

The Idea of the Atonement in Christian Theology, being the Bampton Lectures for 1915. By Dr. Hastings Rashdall, Dean of Carlisle. Cloth, 6x9. Pp. XVIII +502. Price $5.50.

These lectures in a word are an elaborate and learned attempt to support the Abelardian or moral influence theory of the Atonement, as over against the orthodox, traditional satisfaction theory, formulated by Anselm. The former theory was defined by Peter, the Lombard, as follows: "So great a pledge of love having been given us, we are both moved and kindled to love God who did such great things for us; and by this we are justified, that is, being loosed from our sins we are made just. The death of Christ therefore justifies us, inasmuch as through it charity is stirred up in our hearts." By this is meant that Jesus offered himself on the cross, not to satisfy law or justice, not to reconcile God, not to pay any debt, not to make any propitiation, but simply to show men that death will be their lot unless they repent and turn to God who loves them and is ready to pardon. This, of course, properly speaking excludes any atonement in the real sense of the word, and makes the basis of the hope of pardon and eternal life a subjective experience rather than the objective work of Christ. No assurance can thus comfort the poor sinner, for he will necessarily feel that perhaps after all his repentance is not quite deep or genuine enough, and he cannot sing with the believer,

My hope is built on nothing less
Than Jesus' blood and righteousness.

In order to substantiate his theory, Dr. Rashdall must necessarily destroy the orthodox belief. This he proceeds to do by trying to eliminate or to explain away passages in the Bible which apparently teach the usual doctrine of the atonement. His view of Jesus as the Messiah is a clue to the general attitude of the author. He says, "It is not impossible that he began to announce the near approach of a personal Messiah before it had become clear to his own mind, whether he or another

were the promised Messiah or Son of God or Son of Man. But eventually he accepted—if somewhat passively and almost reluctantly—the position of the Messiah." All this is purely gratuitous, for there is no argument for it in Scripture or reason. Much of the eschatological language attributed to our Lord in the Gospels is declared by the author to be of doubtful authenticity! He denies also that "Jesus thought of the punishment of the wicked as of everlasting duration."

Coming to the doctrine of the atonement, he questions the genuineness of the alleged saying of our Lord that he came "to give his life a ransom for many." It is probably "a doctrinally colored insertion!" Moreover, its interpretation would not warrant the orthodox doctrine, it is declared.

The same treatment is accorded to Paul's teaching, which is alleged to be derived from Jewish sources and cannot be trusted.

Luther is grossly misrepresented by the author, who has no imagination and is unable to interpret the great religious genius. He says "the new doctrine of justification is little more than an accident of history and the real work of the Reformation was almost independent of this dogma. I would even go a step further, and say that the least valuable part of the inheritance which modern Christendom owes to the Reformation of the sixteenth century is its distinctive dogmatic theology". (p. 416). And yet on the second page following this declaration, the author says that Luther's doctrine of "justification by faith only," as a counter-formula to justification by works, had a beneficent effect which can not be exaggerated. "So far the connection of the Reformation with the new doctrine was no mere accident. It was the very life and breath of the whole movement."

Later the author expresses his real feelings toward the doctrine of justification by asserting that "the most deadly result of the doctrine of justification by faith—whether in its extreme Reformation expressions or any other of its cruder forms—is that it has fostered the belief that honest thinking is sinful, and that there is a merit in blind credulity." (p. 428). This betrays a bit of temper and illustrates the lack of a judicial spirit in the author. It also invites the verdict that when one is capable of writing thus it is not of vital consequence to read much farther. And so we lay the volume down with a sense of dissappointment.

J. A. SINGMASTER.

The Eucharistic Office of the Book of Common Prayer. By the Rev. Leslie Wright, M.A., B.D. 12 mo. Cloth. 128 pages. Price 3s. 6d. net.

This is one of a series of Handbooks of Christian Literature, being published in England under the auspices of the Society for the Promotion of Christian Knowledge, and republished in this country by the Macmillan Company of New York. In a brief Preface the author modestly disclaims anything like thoroughness of preparation for his little book. But it is clear that he has brought together here, in small compass and in readable form a vast deal of information that must prove both interesting and valuable to those who desire to inform themselves thoroughly on liturgical subjects, especially as concerned with the administration of the Lord's Supper. Many interesting questions are raised and discussed, but always from the standpoint of the Anglican Church. As however the liturgical sources are the same for all Christian churches the facts presented are also of value to all.

JACOB A. CLUTZ

CONCORDIA PUBLISHING HOUSE. ST. LOUIS, MO.

American Lutheranism. By Professor F. Bente, Concordia Seminary, St. Louis, Mo. Vol. I. Early History of American Lutheranism and the Tennessee Synod. Vol. II. The United Lutheran Church. Cloth. 5x7½. Pp. 237 and 243. Price per vol. $1.25.

The above handbooks will be followed by two others, recording the history of the Ohio, Iowa, Buffalo and the Scandinavian Synods in Vol. III, and that of the Synods of the Synodical Conference in Vol. IV.

A vast amount of matter is compressed in these compact volumes and they reveal commendable diligence in research and will remain an accessible record of facts and opinions, collated by one who is utterly out of sympathy with the movement which he endeavors to describe. The title *American Lutheranism* is out of harmony with the contents of the volumes. It should be *Alleged Lutheranism in America,* for practically nothing good is said of anything or any person. The exceptions are a few words of commendation of the younger Krauth after his conversion, and of the Tennessee Synod before its defection.

Prof. Bente has not written a history at all. It is rather a chronicle with dogmatic comments. There is no perspective, no true historic sense in these pages. There is no breadth of view, no synthesis, no reasonable explanation of causes, no conception of environment. The events and incidents set forth resemble the waters of a pool but not of a running stream, for whatever the author may say the Lutheran Church which he arraigns rather than describes, has gone forward constantly in an ever widening and deepening stream. He has forgotten that Lutheranism is not only doctrine but also life and love, and that our common hero in his Catechism defines the Christian's attitude toward his neighbor by saying, "we should * * * apologize for him, speak well of him, and put the most charitable construction on all his actions."

One unacquainted with the history and genius of American Lutheranism would have a very perverted view of it from the perusal of these volumes. He would conclude that it must be some heretical sect, led by men destitute of learning, faith, conscience and common sense.

J. A. SINGMASTER.

Christliche Dogmatik. By Dr. Franz Pieper. Vol. III. The Christian Life, Perseverance Unto Salvation, The Means of Grace, The Church, The Ministry, Election, and the Last Things. Leather binding, size 6 x 9. Pp., 626.

The monumental work of Dr. Pieper on Christian Dogmatics concludes with the present volume, whose contents are noted above. In make-up it is a fine specimen of the art of printing and binding. English readers will miss an index, which is usually wanting in German publications. The table of contents, however, is quite full and detailed.

"*Christliche Dogmatik*" is the product of more than forty years of study in theology, and bears evidence of learning and industry on every page. Nineteen hundred and four footnotes and references, generally of great value, testify to this. The language is simple and the construction free of the complications not uncommon in German authors.

As a presentation and defence of Christian doctrine, as found in the Bible and developed in the consciousness and history of the Church, Dr. Pieper's work takes high

rank. If his attitude seems at times too controversial, he justifies himself by affirming loyalty to God's Word. If a milder or more rigid interpretation of the Confessions is possible, he invariably prefers the latter, holding, of course that only one interpretation is possible. So also in regard to the Word of God he can allow but one view. The point above all others in which Dr. Pieper and "the Missourians" in general differ from the majority of Lutherans is their conception of predestination. In their zeal to exclude all manner of synergism in salvation, they fall unconsciously into a species of Calvinism, which, however, they vehemently repudiate!

Surely our salvation is by grace alone and by faith alone in Christ. Not one particle of human merit can be allowed. Perhaps we do not see alike on this matter of predestination to life because of a difference of view as to faith. Dr. Pieper seems to confuse faith with the endowment of the power of faith. The power to believe and to trust is the gift of God, which by His grace we may exercise or which we may reject. Faith is not an entity; it is an attitude which man may refuse to assume. But the mere fact that man yields to the grace of God—ceases opposition to it—cannot be construed as synergistic. Foreseeing that some would believe on Jesus Christ as Saviour, God predestinated them to be saved.

J. A. SINGMASTER.

THE ABINGDON PRESS. NEW YORK.

Bolshevism and Social Revolt. By Daniel Dorchester, Jr. 12 mo. 122 pages. Price 75 cents net.

This book treats Bolshevism as a very striking symptom of a widespread disease. The author gives a short discussion of the philosophy underlying the Russian movements leading up to the present condition. Then he shows that the same causes are operating everywhere, even in the United States. I. W. W., labor troubles, the widely found social unrest are the result of false doctrines taught by men often sincere though mistaken, to men who know that they are being hurt but are either too ignorant or too slow-witted to understand the cause. They are inclined to listen to anything that claims to give relief, and to take revenge on what is nearest.

There has been prevailing a narrow economics encouraged by selfishness and taken advantage of by unscrupulous men according to which the many have been

despoiled by the few. The rights of the community have been entirely ignored. The necessities of the war have made prominent the power of the state and we have a flood of legislative prescriptions that must fail. And their failure, means more reckless conduct and further disregard of and respect for the proper function of law.

The only hope is a better social philosophy recognizing the predominant right of the whole over against the individual, and of personality over against property. Such a philosophy cannot be enforced except by the sanctions of Christianity. All true lovers of their country must risk all in the cause of the establishment and enthronement of God's kingdom.

The book is clean cut, attractive and shows plainly the danger of many present day tendencies and the vital need for the best and strongest efforts of those who do see truly.

FRANK H. CLUTZ.

Hearts Courageous. By John Oxenham. 16mo. 93 pages. Price 50 cents net.

A slim book of poems written and prepared for publication before the signing of the armistice. Hence they are sombre, shadowed by the great tragedy. But if their seriousness is the first impression made by the poems it is not unrelieved, for the second impression is the intense religious feeling and the absolute confidence that all is well because God is over all. If there is agony now, something better is coming.

And yet there is need for courage for peace will not bring rest but only a new warfare

> 'Unless some strong new soul of life
> Rise up to charge all life with quickened zest
> For things not only better, but the best."

As Christ goes down the city street in most hearts there is no response for their thoughts are on selfish things, yet everywhere are those who do the Master's work.

> "We look to you—each one of you—
> To make life better than before,
> For God is shaping all things new,
> And he has greater still in store.
> Carry on, Boys and Girls ! Carry on !
> Carry on, all !—and Make it so ! "

FRANK H. CLUTZ.

Overland for Gold. By Frank H. Cheley. 12mo. Cloth. 272 pages. Price, $1.50 net.

Mr. Cheley writes for boys especially, and he knows how to do it. "Overland for Gold," is a story of the "Pike's Peak or Bust" days of the early '60s. It follows the fortunes of two boys who left their home in a New England village in company with their uncle, an old '49er, and went overland to Colorado and the "Rockies." There are many interesting and exciting experiences in crossing the plains, killing buffaloes, fighting Indians, resisting bad men, meeting difficulties and disappointments, overcoming hardships, and finally "striking it rich," etc. As the publishers say, the story is "virile, clean, brimful of life and action." Though the author describes in a most vivid way the life in the rough mining camps, which were full of bad men and often the scenes of violence and crime, there is not a sentence suggestive of anything vile, or a single profane word in the entire volume.

JACOB A. CLUTZ.

The Spiritual Meaning of "In Memoriam." An Interpretation for the Times. By James Main Dixon, University of Southern California. Introduction by James M. Campbell. 12mo. Cloth. 173 pages. Price $1.00 net.

In reading this volume the sub-title seems to have the stronger emphasis. There is constant reference to the prevailing philosophies of the past half century, and especially to the deification of nature and science in the materialistic trend of modern thought. The author constantly calls attention to the evil results of such false teaching as they are seen in the history of modern Germany and in the base and ignoble role which she played in connection with the recent great war.

And yet he never loses sight of his main thesis, "The Spiritual Interpretation of In Memoriam." He always starts from Tennyson's great poem, and finds in it the text for all his moralizing. It is certainly remarkable how the great poem lends itself to such a use. Tennyson seems to have had not only a profound knowledge of the dangerous tendencies in the rationalism and materialism of his own day, but also a prophetic foresight of

the evils which were to flow from them in the days that were to follow. Take these lines for example:

> "Hold thou the good: divine it well:
> For fear divine Philosophy
> Should push beyond her mark, and be
> Procuress to the Lords of Hell."

How well Tennyson's fear was justified is seen in the horrible cruelities practiced by the Germans in Belgium and France, and all through the late war.

Speaking again of the dangers of a purely intellectual development, of mere knowledge separated from and unsoftened by the pursuit of the higher spiritual aims, Tennyson writes:

> "What is she, cut from love and faith,
> But some wild Pallas from the brain
> "Of demons? fiery-hot to burst
> All barriers in her onward race
> For power. Let her know her place;
> She is the second, not the first."

Commenting on these lines, Professor Dixon says very truly: "German *Kultur* has been such a mad race after knowledge, as furnishing power and superiority, neglecting the while the true education which builds up character."

But it is not only the false teaching of philosophers like Nietzsche and Treitschke, and poets like Goethe, and statesman like Bismark and Bethmann von Hollweg, and generals like Hindenburg, that might makes right, that is condemned in "In Memoriam," but all materialistic views of life and of man himself. According to Professor Dixon the poem was intended first, to depict Tennyson's own personal battle with doubt and skepticism, especially as awakened by the untimely death of his friend Hallam, and his successful struggle out of darkness into light until he accepted fully the Christian interpretation of life, but then also, in addition to this, to mirror in his own experience the struggle of the race upwards towards the assured faith that God is love, and that love is "creation's final law."

This phase of Professor Dixon's "Spiritual Interpretation of In Memoriam", is very well expressed in the following paragraph from the Introduction: "Another marked feature in the poem, which Professor Dixon brings out, is that while moving along the line of an ex-

panding experience it sweeps past the material monism of Haeckel, and the philosophical monism of Hegel, to find a resting place for thought in the moral monism of Saint Paul. The present dualism of a world in the making Tennyson graphically portrays; but from it he looked forward to

> One far-off divine event
> To which the whole creation moves,

that far-off divine event being the reconciliation of all things to God, and the establishing of a new and holy order in which he is all in all."

JACOB A. CLUTZ.

Star Dust from the Dugouts. A Reconstruction Book. By Wm. L. Stidger. 12mo. Cloth. 236 pages. Price $1.50 net.

"Some more war-stuff," was the thought with which the reviewer picked up this volume. His intention was to glance through it, select a sentence here and there, and then write a twenty or thirty line notice of it. But he quickly discovered that this was not one of the books to be treated in this manner. Pastor Stidger has a gripping style, and the book was eagerly read from cover to cover, not at one sitting, but just as fast as other pressing duties would permit. And now he is ready to recommend it heartily to others.

If we mistake not, Mr. Stidger was a pastor on the Pacific Coast when America entered the great war. Soon he found a number of his young men going into the service and he could not rest until he followed them, first into the training camps in this country, and then a little later into the front line and even into the trenches and dugouts "over there."

He got leave of absence from his church, as so many other pastors did during the war, and entered the service of the Y. M. C. A. Much of the time that he was in France he drove a truck that carried supplies for the "Y" to the huts along the very front lines. He also ministered to the wounded on the field and in the hospitals, and served in every way that offered. He quickly won the confidence of the men in the ranks, and through his constant and intimate contact with them he came to know and understand them thoroughly.

This volume, however, is not so much a narrative of his own personal experiences, as it is an attempt to make

the "folks at home" understand the "boys in the dug-outs" and to get their point of view so as to be prepared to meet them understandingly and deal with them wisely when they would return. Hence it is called "A Reconstruction Book," in the sub-title. As the author says in his ' Foreword," he has written for "the preacher and the church worker, together with the parents in the American home who wish to understand the kind of men who are coming back to them from France; those folks who have a tremendous desire to do the highest and best thing for the soldier." It is a very interesting and a very attractive picture of the soldier boys that he gives us, very different indeed from that which we have got from some other writers.

There are twelve chapters. Each chapter deals with some special phase of the soldier's life and his attitude towards his life and work and especially towards religion, or with some special experience of those who ministered to them either as chaplains or as "Y" workers. The book abounds in thrilling stories of the courage, and devotion and unselfishness of the boys in khaki, and especially of their religious life and experience. It is especially interesting and refreshing to find so many convincing testimonies to the deep religious nature of the soldier boys and the eagerness with which they received and even craved spiritual instruction and help, even if it was sometimes expressed in very unconventional language and ways.

There is a beautiful white and black frontispiece, and a half page line heading for each chapter, all designed by Jessie Gillespie. We would especially recommend this volume to preachers who are looking for interesting and telling illustrations for their sermons.

JACOB A. CLUTZ.

GEO. H. DORAN CO., N. Y.

Apt Illustrations for Public Addresses. Especially designed for ministers, students, Sunday School teachers and public speakers. B. A. Bernard Webber. Cloth, Pp. 225.

The use of illustrations in sermons and addresses is quite necessary, for they present truth concretely, arouse interest, and abide in the memory. This implies, however, that they must be "apt", germane, brief and striking. The selection under review comprises about three

hundred, and will be helpful if used discreetly. Many of them are very old and familiar, and should not be repeated in a new book. The minister who uses this book should note on the margin the date of every illustration used, so as not to repeat it too frequently. Repetition indicates poverty of resources and becomes tiresome. We advise that young preachers be on the lookout for fresh, modern, true-to-life illustrations, which should be filed in proper envelopes, alphabetically marked.

J. A. SINGMASTER.

Talks to Sunday School Teachers. By Luther Allen Weigle, Horace Bushnell Professor of Christian Nurture in Yale University. Cloth, Pp. 188. Price, net, $1.25.

Under the modest title of "Talks," Dr. Weigle really presents profound truths in a simple way. A thorough acquaintance with his subject, combined with the happy art of telling what he knows, makes him thoroughly competent to talk familiarly with Sunday school teachers, and, we may add, with preachers and parents, all of whom may read these "Talks" with much profit. They are really a study of child life, and hence exceedingly important. Dr. Weigle traces the moral and religious development of the young, and makes useful suggestions for their training. The sources of his advice are his own experience and a wide knowledge of literature bearing on the subject. His discussion embraces such topics as The Child as a Discoverer, Children's Lies, Loyalty, Hero Worship, Work, Habits, Will, Law, Teaching Process, and Learning by Doing.

J. A. SINGMASTER.

THE BOBBS-MERRILL CO. INDIANAPOLIS, IND.

Modern Japan—Social, Industrial, Political. By Amos S. Hershey (Professor of Political Science and International Law, Indiana University) and Susanne W. Hershey. Cloth, Pp. 382. Price $1.50 net.

This volume is the result of personal observation and long study, and its aim is to present a real and not a romantic picture of that interesting eastern empire, which has made itself felt even in the Far West in recent years. Japan occupies a unique place among the nations in endeavoring to graft Christian civilization upon non-Chris-

tian stock. It is, therefore, not strange that the policies of Japan have oscillated between high ideals and base selfishness. But this is true of European statesmanship also.

The authors hesitate to express decided opinions. After describing the low state of morals in dark colors, they claim that, on the whole, debauchery is no worse in Japan than here! The Christian propaganda is said to be a relative failure; but that the Church, especially through the agency of the Y. M .C. A. and kindred organizations, is doing good work.

The economic conditions, as far as the employees are concerned, are most wretched, "perhaps the worst in the civilized world—the darkest blot on her map of wonderful progress and achievement."

The support of a population of fifty millions, increasing at the rate of half a million a year, on a small overpopulated and comparatively unproductive territory, presents a problem taxing the wisest statesmen. Debt-ridden, illiterate and immoral, the bulk of the people contrasts strongly with the minority of alert, well-educated and farseeing leaders. How Japan has risen above her surroundings to dominate the Orient with a well-disciplined army and most efficient navy, is one of the wonders of the age, and suggests the inherent capacity of the Japanese for great things.

Her attitude toward Korea and China is indefensible, but not unnatural in a world where policy dominates. In answer to the question whether war between Japan and the United States is possible, probable or inevitable, the authors answer, "Possible? Yes. Probable? That depends. Inevitable? No."

There is only one remedy for war, and that is the application of the principles of Christ. Let us hasten to fulfill His commission.

J. A. SINGMASTER.

THE METHODIST BOOK CONCERN. NEW YORK.

Hear Ye Him. By Charles Nelson Page. 16mo. Cloth. 159 pages. Price $1.00 net.

From the author's "Foreword" we learn that he is a minister of the Methodist Episcopal Church, whose ministry has been exercised largely in the west, in the two states of Iowa and Minnesota. We could easily envy the people who have sat under his ministry if the discourses

gathered in this volume are a fair sample of his preaching. There are ten of them, all radiating from Christ as the center. This is indicated by the litle of the volume. It is indicated also by the titles, or topics of the several sermons. Everyone goes back to Him. They are such as His Viewpoint, His Authority, His Law, His Spirit, His Words, His Greeting, His Cross, His Example, His Victory and His Program. The discourses are as simple and direct as the themes, and as full of Christ. No one can read them without being spiritually quickened and helped.

JACOB A. CLUTZ.

Flutes of Silence. Meditations on the Inwardness of Life. By Lucius H. Bugbee. 16mo. Cloth. 173 pages. Price $1.00 net.

Just why the author should have given this book the title that he did, is not very clear. But the book itself is so charming that we are not disposed to quarrel with him about the title. The Sub-title is more suggestive, and possibly the publisher's note on the paper cover gives the true explanation, "The title suggests the chaste and beautiful quality of these meditations on the inwardness of life." There are fifteen short essays, or "meditations," and each one deals with some special phase of the inner spiritual life in a most interesting and stimulating way.

There are no formal signs of the sermonic art about the essays, but we strongly suspect that the author is a preacher, and that we have in each of these meditations the gist of what was once a sermon. Further, we think that we could name the text from which each sermon started, or which it was intended to expound and apply. At least we are sure of this, that any true preacher, who has the genuine preacher's instinct for sermon stuff, could easily find in each of these essays a text for, and the germs of a very interesting and helpful sermon.

Take, for example, these extracts from the chapter on Prayer as a Force: "Prayer is the method by which the vast resources of spiritual energy can be tapped and utilized .... Just as the attennæ of the wireless apparatus reach out into space to receive the impulses of the ether that they may be transmitted and recorded, so prayer is the wireless apparatus of the soul, listening in the silence for the voices that come to it out of the unseen.

"But prayer is much more than communion with the

Invisible. It is also a cable which transmits energy. It is a switch which releases power. The unreality of prayer to many of us is due to the fact that we think of it only as a form of words to be identified with stated times and places. We conceive of it only as a mode of worship or as a passive emotional experience. It may be this, but it is much more than this.

"Prayer in its deepest meaning is an expression of what we are and of what we most desire. It is the settled hunger of our hearts. It is what we want more than anything else in the world. It is what we are daily seeking for, asking for, 'it is our demand from life.' It may express itself in the words of our petition, but quite as certainly it expresses itself in the total action of our lives. This is what Jesus meant, I think, when he told that strange story of the unjust judge, whose character is certainly not to be taken as in any way representative of the character of God, but the point of whose story is that 'man ought always to pray and not to faint.' . . . . .

"Such prayer forms a demand upon the universe which can hardly be denied. It is persistent. It is purposeful. It is unconquerable. It concentrates the mind upon a single goal. It drains all the energies of one's being into a single channel. It calls into alliance and cooperation with itself invisible and eternal forces. The whole cosmos responds to such insistance.

"But such prayer will involve our time, our strength, our property, our sons and daughters and all the most precious treasures of our hearts. It will mean that nothing is too valuable to be sacrificed in the interests of our petition, that no amount of effort will be spared. It will mean that we are determined to risk everything that we may win for ourselves and for society the best that God has to offer."

The chapters are interspersed here and there with choice bits of original verse contributed by Emily Bugbee Johnson.

JACOB A. CLUTZ.

AUGUSTANA BOOK CONCERN, ROCK ISLAND, ILL.

The House of Enchantment. By Margarete Lenk. Cloth. Pp. 133. Price 30 cents.

This is a beautiful book with a beautiful story. And the price in these times is almost nothing for a book. Miss Lenk has the story-tellers art. Her characters are

for the most part of a noble type and the heroine is a model of devotion and virtue, who was brought up in a cozy home amid the ruins of a castle on a cliff overlooking a river. A sweet romantic spirit pervades the story which ends in happy wedlock.

J. A. SINGMASTER.

PAMPHLETS.

The Challenge of the Ministry. By Rev. J. B. Baker. Published by the author.

This tract of twenty-three pages contains an address delivered last Fall at the annual meeting of the Woman's League of Pennsylvania College at Gettysburg, by the well known and popular pastor of St. James Lutheran Church. It is a strong and virile appeal to young men to give due consideration to the claims of the ministry upon their attention as offering one of the largest, richest and noblest fields of service to humanity to be found. It is intended especially to be placed in the hands of young men and boys just when they are facing the parting of the ways where they must decide how they shall use their talents and their strength in life. With this in view, there is a personal appeal on the inside cover page intended to be signed by the pastor using it. For terms write to Mr. Baker, Gettysburg, Pa.

JACOB A. CLUTZ.

The Priesthood of Believers in its Relation to Inner Mission Work or Christian Social Service. By Rev. G. H. Gerberding, D.D., LL.D. Published by The Inner Mission Board of the United Lutheran Church in America.

This is a neat booklet of about forty pages in which the author discusses in a very interesting way the Scriptural foundation and the true meaning of the doctrine of the Priesthood of Believers, together with its implications, its neglect, the new opportunities which are opening in the Church of the present day for its practice and the way in which these opportunities can best be used.

It is intended to be a corrective of the many merely humanitarian notions of Social Service which are being emphasized to-day by laying the stress where it ought to be laid, on the necessity for repentance of sin and faith in the Lord Jesus Christ as the only true remedy for the ills of society and of humanity.

THE

LUTHERAN QUARTERLY.

JULY, 1920.

ARTICLE I.

THE MINISTRY OF EVIL MEN IN THE CHURCH.[1]

(Article VIII of the Augsburg Confession.)

BY PROFESSOR ABDEL ROSS WENTZ, PH.D.

This series of lectures began in 1866. The Rev. Samuel A. Holman, D.D., had donated the sum of two thousand dollars to this Seminary the interest of which was to be applied to secure annually "a lecture on one of the twenty-one Doctrinal Articles of the Augsburg Confession." The design of the foundation is to bring about the intensive study and thorough discussion of the Confession in order that its doctrines may be better understood and that both ministers and people may become more familiar with the generic symbol of Lutheranism, the Confession which we receive as "a correct exhibition of the fundamental doctrines of the divine Word, and of the faith of our Church founded upon that Word."

The Seminary's Board of Directors in accepting the lectureship provided that the annual lecture should be published each year in the *Evangelical Review* or some other periodical of similar character, or failing in this, that it should be published in pamphlet form. The first

1 Lecture on the Holman Foundation delivered at the Theological Seminary, Gettysburg, Pa., May 11, 1920.

series of lectures extended from 1866 to 1887 and was brought out in book form in 1888. The second series covered the years from 1888 to 1909. The third series has been in progress since 1910. By the terms of the foundation "the lecturer may select one, and but one, of the twenty-one Doctrinal Articles of the Augsburg Confession: but no one Article shall be chosen twice, until all shall have been lectured upon." To date the first ten articles, except the eighth, have been treated in this third series. I therefore choose to deal with the Eighth Article which reads as follows:

Though the Church is properly the congregation of saints and true believers, yet seeing that in this life many hypocrites and evil persons are mingled with it, it is lawful to use the sacraments administered by evil men; according to the saying of Christ: "The Scribes and Pharisees sit in Moses' seat," etc. (Matt. 23:2). Both the Sacraments and the Word are effectual by reason of the institution and command of Christ, notwithstanding they be administered by evil men.

They condemn the Donatists and such like, who denied that it was lawful to use the ministry of evil men in the Church, and who thought that the ministry of evil men is useless and of none effect.

Quamquam ecclesia proprie sit congregatio sanctorum et vere credentium, tamen quum in hac vita multi hypocritae et mali admixti sint, licet uti sacramentis, quae per malos administrantur, iuxta vocem Christi; Sedent scribae et pharisaei in cathedra Moysis cet. Et sacramenta et verbum propter ordinationem et mandatum Christi sunt efficacia, etiamsi per malos exhibeantur.

Damnant Donatistas et similes, qui negabant licere uti ministerio malorum in ecclesia, et sentiebant ministerium malorum inutile et inefficax esse.

Item, wiewohl die christliche Kirche eigentlich nichts anders ist, denn die Versammlung aller Gläubigen und Heiligen, jedoch diewiel in diesem Leben viel falscher Christen und Heuchler sein, auch oeffentlichen Sünder unter den Frommen bleiben, so sind die Sacrament gleichwohl kraeftig obschon die Priester, dadurch sie gereicht werden, nicht fromm, sind, wie denn Christus selbst anzeigt Matth. 23, 2: "Auf dem Stuhl Mosi sitzen die Pharisäer, etc."

Derhalben werden die Donatisten und alle andere verdammt, so anders halten.

In the first series of lectures on this foundation this Eighth Article was treated by the Rev. Dr. H. Ziegler, then professor in the Missionary Institute at Selinsgrove. Dr. Ziegler maintained that this article is very closely connected with the preceding article, the Seventh, which treats of the Church, and of the nine theses which he sets up and discusses in his lecture on Article Eight seven

have to do with the Church and only two with the Sacraments and the Word. His main thought is that Article Seven has to do with the Church in her essence while Article Eight has to do with the Church in her existence, that Article Seven sets forth the New Testament ideal of the Church while Article Eight sets forth the Church as it actually is in its historico-empirical manifestation as an external organization. In this Dr. Ziegler is quite in line with a number of distinguished commentators on the Confession. Moreover his position seems to be justified by the arrangement of the materials in the Apology of the Confession.

In the second series of lectures this Eighth Article was treated by the Rev. Dr. John A. Earnest, then pastor at Mifflinburg. He denies that this Article is an afterthought designed to be supplemental to Article Seven and argues that Article Seven itself teaches the visibility and empirical character of the Church, and that the distinctive truth set forth in Article Eight is an entirely new one, namely, the objective efficacy of the Word and Sacraments.

With this view we agree, namely, that the Eighth Article is not merely intended to supplement, correct, or explain the preceding Article concerning the Church, but is intended to be a definite affirmation of additional truth, and that this truth has to do with the efficacy of the Word and Sacraments. But at the same time it must be observed that this Article logically follows the Article defining the Church and that it logically precedes the Articles defining the individual Sacraments. In the Seventh Article we are told that the Church which is essentially the congregation of believers, the communion of saints, has for its outward marks the preaching of the Word and the administration of the Sacraments. Before proceeding to set forth these Sacraments in detail in the Ninth and Tenth Articles, the Confessors of 1530 saw fit to turn their attention to a very practical problem that arises out of their definition of the Church and relates to the efficacy of the Means of Grace in general. I hold, therefore, that this Eighth Article in itself presents an important item

of Scriptural truth, that this truth forms the logical transition from the article of the Church to the articles on the Sacraments, and that this Article constitutes an integral factor in the Confession of our Church because it establishes an important principle with reference to the potency of the Means of Grace.

Accordingly, we have to consider four things in this discussion: first, the main issue in this Article; second, how that issue is met; third, the continual recurrence of the issue; and fourth, how this Article distinguishes the Lutheran Church.

I. THE MAIN ISSUE IN THIS ARTICLE.

The Article opens with the concessive clause: "*Although* the Church properly is the Congregation of Saints and true believers." This is not intended as a mere repetition, to call the thought back to Article Seven. Nor does it only serve the purpose of emphasizing the invisible spiritual nature of the Church. Rather does it constitute the logical basis of thought from which the mind advances to the new idea embraced in the *main* clause of the sentence, "It is lawful to use the Sacraments administered by evil men." The concessive clause about the Church, therefore, points forward more than it points backward. It is the soil, as it were, from which springs the new item of confession which constitutes the main body of this Article.

The old superscription of this Article is "What the Church is" (Was die Kirche sei, Quid sit Ecclesia). Some have translated this, "The Church as it is." If these superscriptions were correct designations of the content of the Article, we should have to regard Article Seven, entitled "The Church," as setting forth the Church as an ideal and Article Eight as setting forth the Church as she actually is in real life. We should have to regard Article Seven as defining the Church and Article Eight as describing it. This, I am convinced, was not the thought that was in the minds of Luther and Melanchthon and their fellow confessors in 1530. When the Confession

left the hands of the evangelical estates in 1530 the individual articles, like the Confession itself, were without superscription. In the Roman Catholic so-called Confutation of the Augsburg Confession, presented about five weeks after the Confession itself, the answer to the Eighth Article bears the superscription: "De Ministris Malis et Hypocritis," i. e., "concerning the ministry of evil men and hypocrites." Certainly this superscription is more nearly accurate in designating the proper content of the evangelical article than "Quid sit Ecclesia," although even this title designates only one aspect of the general principle presented in the Eighth Article of the Augsburg Confession, the one aspect on which the Roman Catholics agree with the Evangelicals, namely, the possible efficacy of the ministry of unregenerated persons. The old superscription of our Article, "What the Church is," was not well chosen. It does not express the real theme of the Article. It is untrue to the mind of the Confessors themselves. And it has misled not a few commentators on the Confession to regard Article Eight as an appendage to Article Seven and a further description of the Church, whereas the mention of the Church in the opening clause is really only preliminary, incidental, and concessive.

That this Article deals primarily with the Means of Grace and not with the Church can be made clear by analytic reference to the Confession as a whole. The first seventeen articles are commonly called the "doctrinal" articles. They contain the proper dogmatic exposition of the faith that is here confessed, while the other four articles (XVIII-XXI) contain a series of theoretical complements to the main doctrinal trunk of the Confession.

Now it is not claimed, and it was not intended, that these seventeen doctrinal articles present a complete system of theology. The Lutherans are here defending themselves in those points on which they had been accused by the Roman Catholics of teaching false doctrines. In selecting the materials to be included in the Confession Melanchthon was guided by the practical necessities of the situation. His main purpose was to show that the

faith of Luther and his followers was in harmony with that of the Old Catholic Church as expressed in the Ecumenical Creeds. To do this it was not necessary to present a complete theological system, whether of "sentences" or of "loci," but only to set up a series of statements, propositions, or theses, together with their corresponding antitheses.

Nevertheless these propositions are not brought together in an arbitrary manner. They constitute an orderly series and follow one another in logical order. They have a common center and show a ruling principle. Accordingly the separate articles are to be understood not so much from their place in a system, but rather from their location in a series. The consecution in which they appear throws much light on the meaning of the individual articles.

Now the controlling principle in these first seventeen articles is justification by faith alone. This accords with the fact that the main line of division between the Lutherans on the one hand and the Roman Catholics and the radical reformation movements on the other hand was in the sphere of soteriology. The distinguishing theological characteristic of the Lutherans was their view of salvation. Accordingly the fundamental course of thought presented in their self-defense centers about the doctrine of justification. The first three articles, treating of God, Sin, and of the Redeemer, embody the presuppositions of salvation. They form the objective ground for the Fourth Article which treats of Justification proper, and constitutes "the most concentrated expression of the Reformation Consciousness."

We observe then that the order of procedure is from the general to the particular and from the objective to the subjective. The first three articles, on Theology, Anthropology, and Christology, prepare the soil for the fourth Article on Soteriology, and the remaining thirteen articles, most of them relating to Ecclesiology, receive their form and their order from this article on Justification. The fifth Article points to the root of justifying

faith in the office of the ministry, and the sixth Article points to the fruit of faith in the new obedience.

The remaining eleven articles of the doctrinal part of the Confession show how salvation is mediated. Again the order of procedure is from the objective to the subjective, and the first eight articles (VII-XIV) set forth the objective mediation of salvation in the Church, while the remaining three (XV-XVII) set forth the subjective or ethical mediation of salvation. Everywhere it is the doctrine of justification by faith that gives complexion to the individual articles and imparts the quality of unity to the entire scheme.

In defining the Lutheran position as to the objective mediation of salvation the most general thought comes first, namely, the doctrine of the Church (Article VII). The Church is defined as the congregation of those who possess this justifying faith and who therefore wield the Means of Grace. From this position the mind naturally and logically advances to the Means of Grace themselves. One article was sufficient to define the Church and set forth its place in the mediation of justifying faith, but a proper definition of the Means of Grace requires more than one article. This is involved in the nature of the case. The Church is one. It may have two aspects, an invisible and a visible, but it is one and the same Church that is both invisible and visible, and this Church is fully defined in Article Seven. But the Means of Grace are more than one. The Confessors were constrained to particularize as to their views on the individual sacraments. From what we have observed in the Confession as a whole and in other parts of the document, we may expect here first a general statement concerning the Means of Grace and after that the detailed definitions of the individual sacraments. Precisely this is what we have in Articles VIII to X: first a general statement as to the validity of the sacraments and the ground of their efficacy (Article VIII) and then the individual doctrines of Baptism (Article IX) and the Lord's Supper (Article X).

Moreover, the order of the articles in our Confession follows the order of the Schwabach Articles (October,

1529) more closely than any other document, and it is significant for our interpretation that while Articles IX and X of the Schwabach Articles treat of Baptism and the Eucharist respectively, just as do the articles of the same numbers in the Augsburg Confession, Article VIII treats of the Sacraments in general and makes no reference whatever to the Church. In the Schwabach Articles the Church is the subject of Article XII.

Not only the language of our Article, therefore, but also the analysis of the scheme and logic of the Confession as a whole and in its parts, clearly indicates that the main thought of the Article concerns the validity of the Means of Grace rather than the visibility of the Church.

However, it is the empirical character of the Church that raises the issue concerning the Sacraments that is intended to be settled in this Article. It is that fact that relates this Article with the preceding one and at the same time indicates the very practical nature of the issue that is here dealt with.

The Church, strictly speaking, is "the congregation of saints and true believers," united both by the invisible bonds of a common faith and by the visible bonds of a common organization. Nevertheless in a wider sense the Church as an organization embraces some persons who are not genuine participants in the common faith and who are therefore not "saints and true believers" but are "hypocrites and evil persons." In fact, the Confession says that the numbers of these evil persons who are mingled with the true Church in her outward organization is large: they are "many." The presence of these pretenders in the Church is to be frankly admitted, and the Lutheran Church makes no attempt to conceal the fact. She takes all possible precautions to protect herself against such evil persons in the assemblies of the saints and in the administration of the Means of Grace. Nevertheless, since there are no infallible marks by which we can detect a mere pretender to faith and distinguish him from a true believer, and since we cannot see into a man's heart and be absolutely sure as to the sincerity of his profession, we must freely admit that the congregation of be-

lievers in actual practice sometimes, yes, frequently, receives into her external fellowship those who lack the essential qualifications for membership in the Church "properly" speaking. These are hypocrites but of course are not known as such: their profession of faith is accepted as sincere so long as they do not expose their insincerity.

Now the practical difficulty that might easily present itself to the pious soul when he reflects upon the Means of Grace in general and the mediation of salvation to his own soul in particular and when he contemplates the actual conditions of the empirical Church,—the practical difficulty that might trouble his conscience is this: if in this congregation of believers as it appears in real life there are some who are not genuine believers and saints, but who have been moved to join the organization for other reasons than that of sincere faith, might not these hypocrites and evil men bear offices in the Church and even be called to preach the Gospel and administer the Sacraments,and would not the logical consequence be that the administration of the Means of Grace would be invalidated and rendered of no effect by the insincerity, unbelief and evil character of those who would thus administer them? Is not the ministry of evil men in the Church useless and without effect? How can the Christian be assured of the efficacy of the Means of Grace? Is there no *objective* ground for their efficacy that will render them independent of the character of the administrant?

This very practical question concerning the efficacy of the Means of Grace, it will be observed, constitutes the logical transition from the article that defines the Church, the possessor of the Means of Grace, to the articles that particularize the Sacraments, the vehicles and outward signs of that grace. This issue is introduced here, however, not merely for the sake of the logic of the series but in order to establish an important principle, namely, the objective efficacy of the Means of Grace, a principle that is intended by the Confessors to indicate to their Roman Catholic accusers one of the points of difference between the position of the Lutherans and that of the radical re-

formers. In the imperial Reply to the Augsburg Confession, miscalled the Confutation, this Article Eight is "approved in all parts" by the Roman Catholics. This article therefore differentiates the Lutherans from the Reformed more than it differentiates them from the Roman Catholics. In fact, the main issue in the article may be broadly stated as the issue between Catholicism and Separatism.

II. HOW THAT ISSUE IS MET.

The question is answered plainly, forcefully, and without equivocation. "It *is* lawful to use the Sacraments, which are administered by evil men; according to the saying of Christ: 'The Scribes and Pharisees sit in Moses' seat, all therefore whatsoever they bid you observe, that observe and do; but do ye not after their works; for they say, and do not.' (Matt. 23:2,3). Both the Sacraments and Word are effectual by reason of the institution and command of Christ, notwithstanding they be administered by evil men."

The Apology of the Confession says on this point: "Neither does the fact that the Sacraments are administered by the unworthy detract from their efficacy, because, on account of the call of the Church, they represent the person of Christ. and do not represent their own persons, as Christ testifies. (Luke 10:16). 'He that heareth you, heareth me.' Thus even Judas was sent to preach. When they offer the Word of God, when they offer the Sacraments, they offer them in the stead and place of Christ. The Word of Christ teaches this, in order that we may not be offended by the unworthiness of the ministers."

Luther's Large Catechism, treating of the Sacrament of the Altar, says: "Even though a knave take or distribute the Sacrament, he receives the true Sacrament, that is, the true body and blood of Christ, just as truly as he who receives or administers it in the most worthy manner. For it is not founded upon the holiness of men, but upon the Word of God. As no saint upon earth, yea, no

angel in heaven, can change bread and wine into the body and blood of Christ, so also can no one change or alter it, even though it be abused. For the Word of God by which it became a Sacrament and was instituted does not become false because of the person or his unbelief."

This position Luther supported with abundant testimony from the Scriptures and from the earlier ages of the Church. In 1528 two years before the Augsburg Confession was written, when Hubmaier, the spokesman of the Anabaptists, claimed Luther as an authority for the Anabaptist position in rejecting Church and Word and Sacraments because the Pope had them, Luther denied the charge in forceful terms and pointed out that there are still many good Christians in the Roman Church and many good things connected with the papacy. The errors of the Pope should not mislead us to reject the truths of the Christian system. Christ found the abuses of the Scribes and Pharisees among the Jewish people, but He did not for that reason reject everything that they had and everything that they taught. And Luther continued:

"Thereby is also refuted the error which claims that baptism is of no effect when the priest or baptizer is not a man of faith. For even if St. Peter baptized a person, no one could know positively whether St. Peter at that particular hour believed or not, for no one can see his heart. In fact, the Donatists long ago made this mistake of separating themselves and rebaptizing when they saw that some preachers and baptizers were unholy; and they began to found baptism on the holiness of men, whereas Christ has founded it on His Word and command.

"But we maintain that, as St. John is not ashamed to hear the Word of God from the mouth of Caiaphas and even praises it as a prophecy, and as Moses and the people of Israel listen to the prophecy of the heathen Balaam and regard it as the Word of God, and as St. Paul listens to the heathen poets Aretos and Epimenides and regards their sayings as the Word of God, and as Christ commands us to listen to the wicked Pharisees in Moses' seat

and the godless teachers of Israel, so we can certainly not afford to be too fastidious but should listen to the divine Word as it is uttered and let God be the judge of evil lives. For if the preachers are wicked, their wickedness affects themselves; but if they teach the truth, it is we who learn the truth.

"It is no small token of God's grace that He gives His Word through evil knaves and godless men. In fact it is in a certain sense more dangerous to receive the divine Word through the agency of holy men than through the agency of unholy men, because when it is received through the agency of holy men the naive mind might easily fall into the error of ascribing his grace to the holiness of men rather than to the Word of God. Thus greater glory would be ascribed to men than to God and His Word. This danger is not present when Judas and Caiaphas and Herod preach. Of course no one is excused for his wicked life, even though God does use it.

"Now if an unregenerate man can hold and teach the Word of God correctly, much more can he administer the Sacraments correctly. For it is a greater thing to teach the Word of God than to baptize. And as I have said, he who will not receive baptism until he knows positively that the baptizer is a man of faith, will never receive baptism at all."

These are the ideas that Melanchthon two years later compressed into the brief statement that stands at the center of this Eighth Article of the Augsburg Confession: "The Sacraments are effectual by reason of the institution and command of Christ, though they be administered by evil men." The translation of the German text would read: "The Sacraments are nevertheless efficacious, although the ministers through whom they are dispensed are not pious." This means that the Sacraments are *objectively efficacious*. They accomplish their results in and of themselves. They are valid and become effective without regard to the character of the one who administers them and even without regard to the character of the one who receives them. Their efficacy is derived

from the Word of God, "the institution and command of Christ."

In this doctrine of the objective efficacy of the Word and Sacraments there is great gain to faith. For if the validity and efficacy of these Means of Grace depended upon the personal qualities of him who administers them, where would be the ground of assurance for the one who receives them? There could be no such assurance. He who conditions the efficacy of the Means of Grace on the personal purity and holiness of the administrant can have nothing but confusion and uncertainty, because he cannot for a surety know the heart; only the Lord can do that. But he who attributes the efficacy of the Means of Grace to the creative power of the Word of God and the unfailing promises of our Lord, can have absolute certainty and complete peace because he rests on the abiding Word of Him who instituted the means and in whom all power inheres. This is the teaching of our Confession, and this is the clear and oft-repeated teaching of the Bible itself.

How firm a foundation, therefore, is laid for our faith! We who administer the Word and Sacraments and we who receive them can only rejoice that their power does not depend on the righteousness or ability of men. God does choose men to be His ministers in applying the Means of Grace which He has instituted, but these men are only the instruments through which He effects His own purposes. Ministers are the human agents of God, sometimes "all too human." They are never perfect, sometimes they are full of faults, and in some cases they may even prove to be utterly *faithless,* but it is God who does the gracious work of salvation and His faithfulness never fails.

The divine treasure is often carried in frail earthen vessels. There is no perfection in man nor anywhere on earth. Human language must be a very imperfect instrument to express God's thoughts. Yet God has used it. The spoken word of man, even in man's most eloquent efforts of oratory, carries only human power. Yet God has from earliest times used the word of man to

reach the hearts of other men. The imperfection of the church building does not invalidate the exercises of devout worship in which the heart goes out in genuine devotion to God. The imperfection in the phraseology of a petition or the voice that utters it does not nullify the sincere prayers of the heart itself. The lack of chemical purity in the water does not invalidate the Sacrament of Baptism. The structure of the bread or its sweetness to the taste, the specific gravity of the wine or its state of fermentation, does not militate for or against the spiritual efficacy that attaches to these elements when used in the Sacrament of the altar. These truths we recognize as self-evident because we know that in the sphere of the natural and the human there is no such thing as perfection. By analogy we should understand that imperfection in the personal lives or characters of those who apply the Means of Grace does not invalidate those Means themselves. The efficacy of those Means is not at all conditioned on any human contingency or personal contribution but simply and solely on the ordinance and institution of Him whose session is at the right hand of the Majesty on High. Their power is the "power of God." (Rom. 1:16). Therein lies the guarantee of their efficacy and the ground of absolute assurance for our faith.

The person who administers the Sacrament may not be orthodox and he may not be holy, but his hetrodoxy and his immorality cannot change the institution and command of Christ. That is to say, the personal qualities of the administrator cannot destroy the nature of the Sacraments. The orthodoxy and the piety of the administrator do not make the Sacraments, and therefore the absence of those qualities cannot destroy the Sacraments. The Sacraments are useful and efficacious only because they are Means of Grace, and they are Means of Grace only because of the Word of God accompanying them and symbolized by them. The Sacraments being of Christ's institution are of divine authority. They are not mere human institutions. Because of their divine origin in the life and word of our Lord they bring the conscience

under the strongest of all obligations, the authority of God, and they move the heart with the strongest of all motives, the interests of eternity. These qualities no mere man can take away from the Sacraments, no matter what may be the character of his life or the views of his mind. No mere man can prevent the Sacraments from being Means of Grace, because they convey the Word of God and apply it. Their supreme power to bind the conscience no man can take away from them.

The Word of God is true no matter who utters it and no matter who hears it. Even though the greatest criminal on earth were to read to us the Word of God that Word would be true and the character of the reader would not change it. Even though it were proclaimed to the most immoral and impious person in the world, it would still remain absolutely true, and the character of the hearer would not change it. Likewise, the Sacraments because the Word of God is in them, are valid without regard to the character of the one who administers or the one who receives them.

The Word of God is in itself a Means of Grace. It is not a sign or symbol of grace; it is a vehicle of grace. In the divine economy the Word is endowed with the powers of enlightening, regenerating, and sanctifying. It has this power by virtue of the indwelling of the Holy Spirit in the Word. The Spirit unites His energy with the Word. This union is constant; it does not wait on any act or quality of the administrant or the recipient or any other human being. Therefore, the Means of Grace are inherently valid, objectively efficacious.

This does not mean that the Sacraments are works of magic, or that the mere performance of the ceremony in itself confers a blessing. The Sacraments may be received either unto edification or unto condemnation. This depends upon the heart condition of the one who receives them. If the recipient is repentant and believing he receives the Sacraments with their promised blessings, i. e., he receives them unto edification. If he is unrepentant and unbelieving he receives them unto condemnation. "He that eateth and drinketh unworthily, eateth and drink-

eth condemnation to himself." (I Cor. 11:29). In either case, however, the Sacraments remain truly Sacraments. The qualities of heart in the recipient do not *make* the Sacraments; the Word of God does that. The qualities of heart in the recipient only determine the *effects* of the Sacraments whether they shall be good or bad.

The ungodly and impenitent sinner may listen to the Word of God and refuse to believe it and confess it. But his impenitence and unbelief do not make God's Word untrue; they only mean that he hears the Word unto his own judgment and condemnation.

When we speak of the objective efficacy of the Sacraments, therefore, we do not mean that as mere external operations and outward ceremonies they pour grace into the heart of the recipient, but we do mean to say that the Sacraments are valid in themselves because of the Word and promise of God set forth and applied by them, and that the Holy Spirit is present in the Sacraments no matter what may be the character of the administrator or of the recipient. The blessings of the Sacraments are appropriated by faith, the faith of the recipient, and even if this faith is not present in the heart of the recipient the Holy Spirit nevertheless operates through the Sacrament, only in that case He operates to the condemnation of the recipient. In either case the character of the one who administers the Sacrament does not determine either the nature of the Sacrament or its effects. The administrator cannot create faith within us and he cannot deprive us of that faith if it is present. Therefore the Sacrament can in no way depend on him. In spite of his imperfect character and unsound views the Holy Spirit continues to do His appropriate work through our faith resting on the sacramental Word and promise.

But while the character of the minister can neither make the Sacraments nor destroy their essential nature, this should be no encouragement to the Church to be negligent concerning the lives of her clergy. The Word and the Sacraments are indeed objectively valid, but that is no reason why the Church should be indifferent to holiness of life in her ministers. The Church of the Augs-

burg Confession wants no ministers who are not willing to teach and to live as the Word of God requires. It is true, the ungodly character of the minister and his unscriptural faith do not make it a sin for the true believer to hear the Word and receive the Sacraments administered by him. But it is entirely possible for immorality and false faith in the minister to communicate itself to the laity. And this is often the case. In fact this has sometimes led to such corruption of doctrine and life that it has made complete shipwreck of the faith of the laity and thus has contravened the benign operations of the Holy Spirit and so has nullified the good effects of the Means of Grace. The character of the minister may become a real stumbling block to faith. The immorality and the heterodoxy of the minister may become so offensive to the hearer of the Word and the recipient of the Sacraments that he may be compelled to say to the minister: "What you *are* speaks so loud that I cannot hear what you *say*."

The solemn trust committed to the Church therefore demands of her that she guard with the most scrupulous vigilance the faith and morals of her clergy. We need to contend for the holiness of the Church. And to that end we need to demand purity of life and scriptural faith on the part of our ministers. The Reformers did not write this article into our Confession in order to condone the wicked lives of unfaithful ministers, but solely in order to exalt the power of the Gospel and to indicate that the validity of the Sacraments rests upon a much more certain foundation than the character even of a very good and orthodox man who might administer them. And the Lutheran Church is not true to the spirit of the Augsburg Confession if she permits her ministers to teach and to live otherwise than God's Word enjoins and still to occupy her pulpits and dispense the Sacraments at her altars. She does what she can to prevent this desecration and to have her Churches appear in the beauty of holiness. Of course, men are at best imperfect beings and the actual condition of their hearts can not be determined by their fellowmen. Now the Lutheran Church does not

claim to read the hearts of men as is the evil habit of some fanatics, but when evil men become known as such, she will not permit them to minister at her altars. Nevertheless, she continues to maintain that it is not the good character nor the correct faith of the minister that makes the Sacraments valid but only "the appointment and command of Christ," i. e., the Word of God which they convey and apply.

Because the Sacraments are objectively efficacious we are told that "it *is* lawful" to receive them at the hands of imperfect and even evil men in the Church. Those who refuse the Means of Grace on the ground that they are offered by evil men and who on that account separate themselves from the body of believers are schismatics and separatists. They do not constitute the real Church. They are sectarians, and their practices would destroy the catholicity of the Church of Christ. This is the thetical statement and positive argument of our Article.

III. THE CONTINUAL RECURRENCE OF THE ISSUE.

In order to make their meaning still more clear the Confessors of 1530 added an antithetical statement. "They condemn the Donatists and such like, who denied that it was lawful to use the ministry of evil men in the Church, and held that the ministry of evil men is useless and without effect."

Here our Article calls particular attention to a concrete historical embodiment of the separatistic principle, and sharply differentiates the Lutherans from that particular sort of ecclesiastical order and all other kinds of sectarianism in general. The Donatists are mentioned by name as the shining example of a breach in the unity of the Catholic Church growing out of a misapprehension of the efficacy of the Means of Grace. But in the same breath it is indicated that there are other sectists of the same sort who take their origin from the same source or a similar one. These are all included in the expression "such like." In fact separatism is a tendency of mind that recurs again and again in the history of the Chris-

tian Church from the earliest times down to our own day. It is really the outcropping of rationalism as applied to the doctrines of the ministry and the Church and the Sacraments. It is closely related to the principle of monasticism and the ascetic ideal of life. It seems to be part of the original sin of the human intellect; it is therefore never at rest, and whenever a point of attachment can be found it gathers the elements of puritanic dissatisfaction into a sect and schism.

We may notice briefly a few of the outstanding historical instances of this error of separatism. They are not heresies but schisms.

As early as the middle of the second century Montanism arose within the Church as a protest against the growing worldliness of the Church. It was a clearly defined sectarian movement claiming to be the only pure Church, stretching itself across nearly two centuries, and manifesting itself in strenuous asceticism and outbursts of prophetic enthusiasm. Again, in the middle of the third century the Novatian schism growing out of the treatment of those who had lapsed during persecution, established protesting Churches all over the empire and sought by rigorous discipline to maintain the moral purity of church membership.

Then came Donatism itself. The home of this schism was North Africa. The period of its aggressive duration covers the fourth century. It was the persecution under Diocletian that furnished the occasion for the schism. There were two theories of discipline with reference to the restoration of those who had lapsed during the persecution. The more rigoristic party, led by Bishop Donatus, held that those who showed cowardice and fled from danger or delivered up the sacred books should be forever excluded from the fellowship of the Church. The moderate party, led by Bishop Mensurius and his successor Caecilian, advocated indulgence and discretion. When in 311 Caecilian was elected bishop of Carthage the strict party refused to acknowledge him because he had received ordination from a *traditor*, that is, one who had committed the sin of surrendering copies of the

Scriptures during the recent persecutions. They chose a counter-bishop, Majorinus. His successor in 316 was Donatus the Great. From this Donatus the schismatics received their name.

The schism spread rapidly and at a council in 330 the Donatists numbered two hundred and seventy bishops. They claimed to be the only true Church possessed of a clergy free from "mortal sins" and of the only valid Sacraments. Thus the Christians of North Africa were divided into "Donatists" and "Catholics." The Donatist contentions were several times condemned by councils and by the emperor. They became the objects of persecution, but that only fanned the flame of their fanaticism and increased their numbers.

At the end of the fourth century and the beginning of the fifth, the great Augustine of Hippo made a powerful effort to reconcile the Donatists with the Catholic Church. He wrote several works on the subject and finally, despite their efforts to avoid discussion with him, he succeeded in drawing them to a three-days' arbitration council at Carthage in 411. The imperial commissioner decided in favor of the Catholics. But of course the separatists persisted in their views. The chief positive result of the debate was that it led Augustine to complete the Catholic dogma of the Church.

The Donatist controversy was a conflict "between the idea of the Church as an exclusive community of regenerate saints and the idea of the Church as the general Christendom of state and people." It had to do particularly with the predicate of holiness as applied to the Church. The Donatists claimed that the existence of the Church depended on the purity and orthodoxy of all ministers, and that the sinfulness or heresy of any minister would invalidate all his ministerial acts and make them of no effect.

When at the Council of Carthage in 411 the Donatists argued that in matters of Church administration everything depends on the conscience of the one who administers, and that the conscience of the giver must cleanse the conscience of the recipient, Augustine answered that this

would make salvation an uncertain thing because we cannot be sure of the conscience of our fellow man, but we do know that the mercy of Christ is certain. When the Donatists argued that a man can only give what he himself has and that if a man has guilt and not faith he imparts guilt and not faith through the ordinances he administers, Augustine replied that it is really Christ who gives and that as He has no guilt He imparts no guilt in the Sacraments. When the Donatists argued that the character of everything depends strictly on its source and that a genuine new birth can proceed only from good seed in the character of the one who administers the Sacraments, Augustine answered that the new birth in Christ proceeds from the Word of God and not from the minister and he quoted this very passage of Scripture about "Moses' seat." When the Donatists said, "It is absurd to suppose that he who is guilty through his own sins could make another free from guilt," Augustine replied: "No one makes me free from guilt but Him who died for our sins and rose again for our justification. For I believe not in the minister by whose hands I am baptized, but in Him who justifieth the ungodly that my faith may be counted unto me for righteousness."

In opposition to the Donatists' subjective theory of the essence of the Church and the efficacy of the Sacraments, Augustine developed the objective theory. He laid chief stress on the catholicity of the Church and he derived the holiness of the Church not from the holiness of personal character in the individual members but in the union of the whole Church with Christ. From the objective character of the Church as a holy and divine institution flows the objective efficacy of all her functions, the Sacraments in particular. In each case it is the institution of Christ, the command of Christ, the Word of Christ, the union with Christ, that constitutes the ground of validity.

It was the chief merit of the Donatists that they compelled the entire Church to face and settle the issue of catholicity and that by antithesis they produced the ecclesiology of Augustine. Their mistaken puritanic zeal perpetuated itself into the seventh century, when the en-

tire Christian Church of North Africa fell before the advance of the Saracens.

When Melanchthon wrote of "such like" the Donatists, he doubtless had in mind the Anabaptists of his own day. They were the 16th century copies of the ancient Donatists. They are not mentioned by name either in the Confession or in the Apology, but they were frequently and vigorously assailed by Luther, and their errors on this point are enumerated in the Formula of Concord.

Wiclif is also to be included in the group of ecclesiastical purists who are here condemned. He strongly emphasized the idea that unworthy men cannot validly administer the Sacraments. And in the Apology the Wicliffites are mentioned together with the Donatists: "We condemn the Donatists and Wicliffites, who thought that men sinned when they received the Sacraments from the unworthy in the Church."

A little later the Schwenkfeldians would have been included in the group of "such like." For among the erroneous articles ascribed to them in the Formula of Concord is this: "That the minister of the Church who is not on his part truly renewed, righteous and godly, cannot teach other men with profit or administer true Sacraments."

In the seventeenth century Spener and some of his pietistic followers maintained that in order for the Means of Grace to effect the salvation of the hearers the minister must possess a certain degree of personal piety and worthiness. This idea has sometimes been so emphasized in pietistic circles of various denominations that it constitutes a denial of the doctrine of the *objective* efficacy of the Word and Sacraments.

There is a certain strain of Donatism in modern Methodism. Popular religious revivals frequently develop fresh outbursts of the purist tendency in human thought and conduct. When it does not express itself in the form of puritanical separatism it often takes the form of conventicles, little churches within the Church, and a great variety of protesting organizations.

Yes, the issue treated in this Eighth Article of the Augsburg Confession recurs continually. The human

mind is naturally prone to the error that is here condemned. Human reason unchastened by the pure truth revealed in God's Word, persists in the mistake of holding that if any spiritual efficacy is to attach to the Means of Grace, those means must either work magically or else the persons appointed to apply them must in some way become conductors of the grace imparted and to that end *must* be personally holy. The remedy for this error is a constant emphasis upon the Scriptural truth here confessed that "the Sacraments and the Word are effectual," solely and entirely "by reason of the institution and command of Christ."

IV. HOW THIS DISTINGUISHES THE LUTHERAN CHURCH.

This is one of the distinctive teachings of the Lutheran Church. That is why it is set down in the Augsburg Confession. It distinguishes us, on the one hand, from the Roman Catholic Church, and on the other hand from the Reformed Churches. Space will only permit me to indicate the main points of distinction.

The Roman Catholics hold that the Sacraments are valid because of the sacramental character of the one who administers them. With them ordination itself is a sacrament and the ordained character of the priest who ministers at the altar is the chief factor in the validity of the Sacrament which he administers. Here it is not the orthodoxy nor the piety of the administrator but his ordination and his ecclesiastical standing that makes the Sacrament effective. Apart from ordination there can be no priest, and apart from the priest there can be no Sacrament. But with the presence of the priest and his performance of the ceremony the Sacrament is valid and the ceremony itself, as a mere operation, actually pours grace into the heart of the recipient no matter what the condition of that heart may be. So we see the Roman Catholics do not deny the objective validity of the Sacraments, but they differ from us in making that validity depend upon the priestly character of the administrator, i. e., the hierarchical organization of the Church, whereas we make the validity of the Sacraments depend upon "the in-

stitution and command of Christ," i. e., the Word of God.

The difference between the Lutherans and the Reformed on this point grows out of their different conceptions of the Church. The Lutherans hold, as set forth in this Article, that the true Church is nothing else than the congregation of saints and true believers, but that in the *visible organization* of the Church hypocrites and evil persons get mixed in with the true believers. The Reformed Churches, on the other hand, try to make the visible organization correspond exactly with the true Church of true believers. And they do this not only in theoretical definition but also in actual practice. They make the very existence of the Church depend on a proper exercise of discipline. They are less disposed to contend for the pure faith once delivered to the saints and more disposed to contend for holiness of external life. This goes back to their doctrines of predestination and Christian assurance and their corresponding doctrine of the Means of Grace.

Thus in their zeal for strict discipline they really go beyond the Bible and accept the authority of human reason also. They refuse to recognize the Word and the Sacraments as the *only* divinely appointed bearers of the Spirit for the conversion of sinners and their growth in grace and the knowledge of the truth. They do not see that through these means and these alone our Lord and Savior, the great Head of the Church, is constantly present and prosecutes His gracious work of salvation. Their human reasonings tell them that the Holy Spirit must do His work in some other way, and that so far as any human instrumentality is employed for the purpose these human instruments must in some way be predestined as holy vessels and endowed wth power to serve as channels for the conveyance of the heavenly gifts. Thus the benefits of the Sacraments, so far as they are related at all to the external word, depend largely upon the fidelity of the minister. Therefore, if the ministers themselves are not converted men, it is useless to accept their ministrations. The Donatists, who are condemned in this article, were the "Puritans" of the fourth century, and the Reformed

Churches of to-day are the Donatists of modern times.

We Lutherans, on the other hand, while we try to guard against offensive life both on the part of the laity and on the part of the clergy, nevertheless lay greater emphasis on the purity of *faith* which is the source of pure life, and at any rate we claim no special gift of searching the hearts of men and distinguishing so sharply between the converted and the unconverted. In other words, the Lutheran Church abides unreservedly by the Word of God and contends unflinchingly for the purity of the Gospel unmixed with any additions from mere human reason and unencumbered with any policies of mere human device. Our assurance that the Sacraments are valid we find simply and solely in the fact that they convey and apply the Word of God.

The Eighth Article of the Augsburg Confession is therefore an integral and essential part of the teaching of the Lutheran Church. It rests on the very foundation principles of the Lutheran Reformation itself, namely, the material principle of justification by faith alone, and the formal principle that the Word of God is the only infallible rule of faith and practice.

At the same time this article indicates the genuine catholicity of the Lutheran Church. The designation of the Church of the Augsburg Confession as "Protestant" is unfortunate, because that Church is not founded on a "protest" nor any other negative entity. It is equally unfortunate that it was denominated "Lutheran," because it is not founded on any human person nor specially adapted to any particular language or nationality. The Church of the Augsburg Confession is the most truly catholic and universal Church in existence, far more catholic than any papal hierarchy could possibly be.

The Eighth Article of our Confession, therefore, teaching as it does the objective efficacy of the Means of Grace, commits the Lutheran Church to an uncompromising opposition not only to the priest-craft of a pretentious ecclesiasticism, but also to the sect-craft of a divisive particularism, and places her firmly upon the broad and enduring foundation of evangelical catholicity, a catholicity that is based solely upon fidelity to the Word of God.

Gettysburg, Pa.

ARTICLE II.

THE EVOLUTION OF CHRISTIANITY.

BY REV. JOHN ERLER, A.M., PH.D.

The foundations of Christianity were laid centuries before the Son of God and the Son of Man appeared to mankind, and its consummation will probably not occur for centuries to come. The most casual observer of its history cannot fail to be impressed with the evidence of a divine plan in the nature and progress of the Church. At times the plan may be obscured by the clouds of apparent disaster, but by and by the divine light dispels the gloom and the lines of the plan reappear more distinctly than before.

In the study of Christianity due credit must be given to the modifying influences which arose from the environment of our Lord. It is not to be supposed for a moment that He intended to ignore Jewish origins or Gentile beliefs. All that is good and true must come from God. In studying the origin and nature of Christianity we must remember that it is to be historically investigated while at the same time the Christian need not divest himself of his religious experiences.

We are not at present concerned with the psychological origins of the religious sense, nor with the place of Christianity among the religions in a comparative sense. Religion has always embraced and regulated life. The great empires of antiquity all claim a divine origin. Moses stands with Zoroaster and other prophets accredited by their peoples. But there is progress. The supreme revelation of God finally shines forth in the highest of all consciousness, and the loveliest of human and divine lives. The Christian system is progressive. In order to understand Christianity we must see the antecedents which prepare and condition it. We must behold the evolution of early Christianity into the Church during

and after the apostolic age. We must regard the four centuries before the appearance of Christ, and the age immediately succeeding, as formative and developing ages. The gradual crystallization of the Christ ideal may be traced through the three crucial centuries following the crucifixion; and its antecedents are equally evident in the pre-Christian centuries.

The supreme personality and constructive life-work of Jesus from the foundation. Through Him the spirit of Christianity gained its power and vitality in the midst of an indifferent and hostile world. Nothing could disrupt nor extinguish the fellowship of early Christian communities.

The first period of Christian history in which formative forces were shaping doctrine may be said to close about 300 A. D. Without the labors of the apostolic fathers the loftiest of religions would indeed have survived, but would have lacked systematic basis as a theology. It is through them that we can trace the crystallization of the Christ ideal, whereby theology rises to a complete system, and to a fully established conception of the pre-mundane personal Logos. In the New Testament writings are comprised all the authentic sources of Christian theology. But the new dispensation was not immediately accepted, nor understood, even at the close of this early period. And there were conflicts within the Church as also outside movements such as Gnosticism, originally heathen-Jewish. There was resistance from without to the spread of the doctrines. This early period is of vital consequence, and is richest in its interest if not in the abundance of historic materials.

While Christianity originated in Christ's appearance among the people of Judea and the subsequent events of his life, it was not until after the Founder's death that it became a distinct and separate movement. Properly it began with the little company of disciples, whose faith re-established by his resurrection, was proclaimed and evidenced to the nations. They were imbued with the belief that the Messiah of Israel had come, divinely sent and

victorious. He was the restorer of the nation's glory, He revealed the Father, He was the lawful Lord of all humanity, not of a special race.

With the Ascension apostolic history properly begins. Each of the disciples had formed his own ideas regarding Christ's teaching about God, about Himself, the kingdom and the future; and His death confirmed and strengthened their faith, as it compacted and organized them. All this had been done by the power of the risen and exalted Christ. In the Synoptical Gospels, Jesus stands in such a relation to God that He is the organ of the self-revelation of God. It was necessary that the devotion to Him by His disciples transcend that which is due in the dearest and most sacred relations.

Thus primitive Christianity was not a mere ethical or theological movement, but was created by the career of Jesus, centered in Him, and never lost consciousness of its historic connection with Him; and the significance of His life continued to be a theme of increasing interest and reflection. It was a message of Him and about Him which appealed with such triumphant power, and which was recorded in those historical books that will ever provide faith for the world. It is said that Christians are built upon the foundation of the apostles and prophets. They were to serve as the connection between the first generation of Christians and Jesus. It was through them that the religion of Jesus was diffused by its miraculous power. It was through them that it became diffused throughout the civilized world, and in the fourth century of its existence became the recognized and established religion of the Roman empire.

The crucifixion of their Lord was a terrible shock to His disciples, and there is good reason to believe that for a moment it caused their belief in His Messiahship to waver. The gradual growth of this conviction can be traced, but as the divine life and sayings of their Master came back to mind, it began to be understood that His kingdom was a spiritual one, which could be realized only by the destruction of evil and the triumph of righteous-

ness. Only a sudden and miraculous change could accomplish this revolution, it was firmly held, and it was believed that the second coming of the Lord would in a few years establish the kingdom of heaven on earth. Hence the Apostolic Christian was but imperfectly liberated from the materialism of belief in the ordinary idea of a Messiah. Hence they made no effort in those early centuries to interfere with civil or church institutions that then existed, but simply waited, finding the coming of the Lord in a material sense still ever postponed, while they lived in the midst of a decaying civilization, and subjected to persecutions. All effort was directed toward the moral constitution, the disposition, contentedness. Even a Clement could say "The beauty of every creature resides in its excellence."

In many respects the close of the first century was transitional. Christianity concentrated itself on maintaining itself against worldly seductions, and hatred, and was bent on establishment, on firm ground, as well as on propagation. Thus began the struggle.

Sects were formed which dissented from the established faith, or attempted to combine with pagan or alien elements. Greater centralization and compactness of organization came in some respects. The post-apostolic age marks the entrance of Christianity among the world religions, with its customary conflicts and developments. Nevertheless the Apostle John was yet to write his principal doctrines.

Christianity continued to spread and to attract persons of all positions in life, but the majority were of the humbler classes. It was hindered, however, by heresy and the hostility of the empire. Information on this period is scanty, but there is no doubt of the main facts. The development of theology for the first few hundred years can be clearly traced in the writings of philosophers. The epistles of Clement, the work of Hermas, Barnabas, Ignatius, Polycarp, and Papias are records of the Apostolic Fathers. There are the Apologists, then, too, Ireneaus, and Hippolytus, the Latin writers Tertulian and Cyprian,

the Alexandrians Origen and Clement. In the next century we find the Judaic separatists, the Ebonites and the Gnostics, and the sect of Marcion. The Greek Apologists headed by Justin produce a rich theology, in which we find many of its leading points. The development of the doctrine of the person of Christ is exceedingly interesting but cannot here be traced. Since the Apostolic Age, Augustine is the most influential of all the teachers of the Church. His work is the fruit of three centuries of thought and evolution of the Christ ideal, and in him we find a definite form of Christian doctrine.

Along with the visible strengthening of organization, and the increase in pomp, the enormous influx of alien elements made for a sudden decline in Christianity just before Augustine. The elements of evolution are variable. The progress of the Church was not ever uniform. The building of the temple was now and then delayed. But the work was not halted, notwithstanding counteracting influences. There was no dimunition of the power and inwardness of Christian morality. The very conflict with the heathen world tended to preserve an energetic faith. But while the churches increased in material splendor,—perfection of system, ritual, zeal for works, there was lacking for a time the spiritual depth of the forefathers, their substantial inner life. A great and original mind was needed to bring Christianity into practical touch with the age at the same time abiding by the precepts of eternal truth. And so the highest expression of Christian life in a philosophical system is found in Augustine. Thus another arch of the Temple was complete.

We are to trace a few conditions that brought about this miraculous spread of Christian influence and doctrine. These favorable influences were inherent both in the historical setting and background, as also in the psychological tendency which made the rapid diffusion of Christianity spontaneous and far reaching. The hand of Providence is seen in these large events and movements, if studied. The inner truth and force of the doctrine and faith is granted, but it was given fructifying

power by conditions external. Christ appeared at a time when His teachings were most needed. He must have known the future clearly.

Christianity supplied a place which was vacant. The seat and temple of God could not be in Jerusalem or Palestine. In pure and humble hearts alone, the immanent God was to find place. A supreme crisis was necessary. All history waited for the coming of Jesus, and without Him history is not understood. Christianity proved best suited to the task of supplying an inspiration for life. In the great ocean of the Roman empire where all nations met, it gathered together all nations and classes of men in a common bond of spirit. No phenomenon is more remarkable than the rise and progress of Christianity, though all history be scanned. Jesus came to the world in a country which was not remarkable for those influences which go to make a nation powerful, and He came humbly, and His views were disseminated by disciples for the most part of lowly origin, without extraordinary gifts of expression or intellect. No worldly influence aided it. All the learning, power, wit, wealth of the mightiest nations were bitterly opposed to its influence. Three centuries of early triumphs prove the power of truth and divine inspiration. And as that hostile historian of Christianity says:

"While the great body of the Roman empire was invaded by open violence, or undermined by slow decay, a pure and humble religion gently insinuated itself into the minds of men, grew up in silence and obscurity, derived new vigor from opposition, and finally erected the triumphant banner of the Cross on the ruins of the Capitol."

Apologists have sought to account for this wonderful success by natural causes, and in large measure these causes did operate materially, as Mackintosh says. Milman is fair in giving these causes due credit.

The psychological condition of the times favored the spontaneous spread of Christian doctrine. It began its career when the times were most propitious both politi-

cally, socially and religiously, for the groundwork of a new universal and spiritual religion, as Guizot says. There was resistance, but this actually favored its growth, as will be shown. The union of so many nations under one power and the extension of civilization were favorable to the progress of a religion, which prescribed universal chastity and benevolence. The gross superstitions of paganism and its tendency to corrupt instead of purifying morals, contributed to destroy its influence with every thinking mind. Even the prevalent philosophy of the times, Epicurism, more easily understood than the refinements of the Platonists, more grateful than the severities of the Stoics, tended to degrade human nature to the level of the brute. As August Sabatier so eloquently writes:

"From this feeling of distress, from this initial contradiction of the inner life of man, Christianity sprung."

Thus it was necessary for the reformation of the world, and found its chief partisans in those who were the friends of virtue and its enemies among the votaries of vice.

The persecution which the Christians underwent at the hands of the Romans has been deemed an exception to that toleration which they showed to the religions of other nations; but they were tolerant only to those religions that were not hostile to their own. To a just cause resistance can have no other effect than its enforcement.

The religious policy of the ancient world assumed a vigorous, intolerant and severe opposition to the progress of Christianity. The Romans looked without concern upon the growth of polytheism as maintained by the peoples they conquered, but they set out to inflict severe punishment upon any of their subjects who had chosen the religion of Christ. The zeal of the Christians, aiming at the suppression of all idolatry was not unnaturally regarded as dangerous to the State, and hence they became the objects of hatred. But as has been said by Gibbon of the persecuting emperor, Galerius ,"The frequent disappointments of his views, convinced him that the most

violent efforts of despotism are insufficient to extirpate a whole people, or subdue their religious beliefs."

Be it said that the example of Christ was a fruitful source of strength in martyrdom. The suffering and death of Jesus were cherished with particular pathos. Martyrs had faith in His resurrection, as well as in their after-life, and these views formed the central point in the faith of the Church. Not until the death of the Master with its deeply moving and agitating impressions did the glory of Christ grow in the minds of the people to superhuman importance. His courageous attack upon a foe so superior in power, and His steadfast endurance to the end was a vision which stood forth in the minds of all persecuted Christians as the model for heroism and martyrdom, and imbued them with an invincible faith in the triumphant spread of Christianity and its ultimate conquest of resisting polytheism and its minions. Eleven persecutions of the Christians, some fiercer, others less violent, marked the dying struggles of the many-headed monster, paganism. Through all these attempts at suppression, there grew out of its apparent disappearance and outward ruin the strong conviction and certain knowledge of a new world, following the tribulations of this world. Christianity, unlike those religions that became world powers through victory, attained its triumph through persecution and defeat. Above all the sentimental trifling of some sufferers, most of the martyrs meditated on the tragedy of Jesus, and were anxious to show gratitude to Jesus who suffered and died for us, and laid down their lives as the most perfect work of love.

Gibbon, in his very unfavorable account of Christianity, omits to mention those which ascended no higher than Nero, those which preceded this epoch and of which St. Luke has preserved the memory; but he is at a loss to discover "what new offenses the Christians had committed, what new provocations could exasperate the mild indifference of antiquity, and what new motives could urge the Roman princes, who beheld without concern a thousand forms of religion subsisting in peace under their

gentle sway, to inflict a severe punishment on any part of their subjects who had chosen for themselves a *singular* but an inoffensive mode of faith and worship." Yet it was because the Christians made proselytes, and the whole body of Christians unanimously rejected with contempt the gods of Rome, of the empire, and of mankind, and his arguments could never reach the understanding of the pagan world. To their apprehensions it seemed most singular that they should differ from the established mode of worship; hence resentment in its bitterest form; hence the martyrdoms on principle.

At this time, in this twentieth century, Christianity has little widespread persecution to fear, in that sense of the word. Armenian massacres are, however, less dangerous to the faith than are the internal dissensions and the perversions of Christianity as well as the polite evasions and mischevious hypocrisy in those who practice not what they profess. The resistance which missionaries encounter on the borderlands of civilization does not hurt Christianity. It will spread to the uttermost bounds of the earth and in time embrace its enemies. It is tolerant but it increases by its own force of truth. The Temple is not entirely complete though all the world embrace its creed, though a hundred world religions be merged in it. Not till Christianity be lived and practiced will the Kingdom of Heaven be with us.

In this sense Christianity will never be final. It is an adjustment of the ages to the conditions which confront them, according to the golden rule and the faith of Jesus. The ministry of Christ on earth is not yet complete. Though we are reared on the cycles of the past, the past itself was one of the stages of preparation for the Kingdom. The ages waited breathlessly for Christ, and on the eve of His birth the world seemed to feel that the long anxiety of the years had its reward.

From Greece it received much. But Greek philosophy and culture were insufficient. Browning, in "Cleon," has beautifully expressed the Hellenic ideal and its insufficiency. Within the sphere of Greek civilization the pos-

sibilities of life were exhausted, and it was necessary for the whole scheme of ancient life to pass away.

Limited as were the moral and religious conceptions of antiquity, there is a greatness and breadth of view which played a necessary part in the formative philosophy of Christianity. The development of Hellenism takes us back to Egypt and Asia. It is a representative drama of humanity, whether we consider the religion, polity, art or philosophy of Greece.

During the century from the birth of Plato to the conquest of Alexander, Athens was the intellectual center of the world. Greek views of life are characterized by an intimate union of truth and beauty, of artistic creation and penetrating knowledge, which mark everything Hellenic. The essential and the eternal were sought out. In a profound sense it lent life a secure foundation and an enduring repose, transforming into a glorious cosmos the chaotic appearance of things—but still without redeeming faith. The highest reach of life then was the contemplation of the universe as a perfect harmony.

The world which Christianity had to conquer was Greek, as the entire civilized world with exceptions was suffused with Hellenism, though it was not till the end of the second century that an alliance between Christianity and the Greek world finally took place. Greece was yearning with a dissatisfied sense of philosophic fulness for something more adequate to meet its spiritual need, in spite of the attempts of the poets and artists to meet it. But the world is not a system of reason only and no system of philosophy could unlock the secret. In this great movement of the human mind the thinkers of Greece—Socrates, Plato, Aristotle—were working on the same problem which occupied a more ancient people. Throughout their work we find them occupied with the same problem, reaching after a Being supernally wise and good, the founder of the world, the source of all beauty. Schools and even pastorates were founded, and the moral life of the students was looked after. Thus a religion substantially like others in its stress on ethical problems

and on moral life, as on a cardinal principle of the universe, took possession of the world, at least among the more educated, and was a signal force in preparing the people for Christianity. Without it the Faith would not have been dominant.

As the product of the thinking of a race of poets and philosophers, whose nature responded gladly to all the divine beauty and order of the world and human life, there had to result a monotheism, in which the Divine was conceived as a single spirtual being, endowed with intelligence and will. Hellenism, however, was without that profound consciousness of the Infinite which characterized Hebraism, and had no apprehension of the truth that in his deepest nature man is like God. The intrepid intellect of the Greek had a clear conception of the shortcomings of humanity as well as of the limitations of life, but had not lost its joyous exuberance in the satisfactions of the world. To him the highest life was simply the expansion of the natural life, and he never got beyond the ideal of a perfect nature life. But gradually there was a marked emergence of the deeper conception of life, until it finally led to a complete transformation.

The preparation of Christianity in Greek philosophy runs from Thales to Plato and the subsequent Stoic school. A history of philosophy comprehending a comparison of the thought of all the philosophers of Greece would run over nearly the entire field of modern thinking, and would prove the breadth and intention of the Foundation. Before philosophy gave a support to life, the poets were the teachers of wisdom, the intermediaries between the old traditions and the future world of thought, and the Orphic and Pythagorean societies played a substantial part. Even in Homer, however, there are indications that the Greek religion must ultimately perish, though the contradictions of polytheism presented its defects to every thinker of Greece. In Aeschylus and Sophocles we find current religious and moral ideas so deepened, that an ethical monotheism resulted, though polytheism was never surrendered out of respect to popular faith.

So deeply inrooted were the concepts of many gods that four centuries after the birth of Christ the Roman world was loath to surrender them, and we find a Hypatia, the most intellectual woman in the fifth century, bowing before a statue of Athene. In Sophocles we find the conception of a divine law of justice operating in man as the law of his own reason. Euripides divorces morality from religion, but Plato and Aristotle restore the broken harmony to a higher conception of the divine nature. By a natural development of Greek thought Plato is led to maintain a spiritual monotheism, a revolt from the pictorial representations of the attributes of divinity, to a God as dwelling in a transcendent region beyond the actual world.

These elements exerted a far reaching influence, and prepared the world, in a measure at least, to give respectful attention to Paul the Apostle, during his memorable visit to that ancient center of culture, in which literature, science, the arts, and philosophy, were equally developed. A large part of St. Paul's activities are centered in Greece and thereabouts. The Greece of the period had not lost its intellectual ascendency, though it ought not to be judged from the prejudiced statements of Roman writers, nor entirely by reference to the standard of their great forerunners. They never sank to such a depth of degradation as did the Romans of the imperial times, and in Europe the struggles of the Achaean league show that a value was set on manly virtue. After this the Greeks became the educators of the Romans, whose upper classes resorted to the university at Athens. Philosophy still continued to be pursued with eagerness by the Greeks, since in it they hoped to find the groundwork of justice and truth. Though centuries elapsed since the Age of Pericles, the outlines were still the same. Considering the length of time it is surprising that the change was not complete. The finer qualities were only dormant, and required only the regenerating influence of Christianity. It was ready for the inspiration of Paul.

The new religion began to produce a marked effect on

Greek society. It quickened their conscience, elevated their views of life, and put new energy into their character. The domestic relations were purified, and it encouraged the habit of social discussion and intercourse in public. The land of Hellas was completely regenerated under its influence, and its new accession of force made Greece a living influence once more.

It was at Athens, to such a people, brilliant, versatile, inquiring, that Paul addressed the famous invocation to the assembly on Mars Hill. Originality was a distinguishing trait of the Greeks. All the products of the Greek mind, whether in government, art, literature, or in whatever province of human activity, bear an individual stamp. When we leave Asiatic ground and find ourselves with the Greeks, we find ourselves in a new atmosphere. In the broad sense of the term a spirit of humanity pervades their life, and a regard for reason and measure made them peculiarly good subjects for Paul's hortation. The great variety of the spiritual gifts of the people, the severest formulae of science, the loftiest flights of imagination, the keenest wit, were capable of expression in their language, which was without a rival in flexibility and symmetry, in perfection of sound. The versatile Greeks developed the civil polity, the artistic discernment, and the complex social life, which make them the principal source of modern culture. That Hellenism is one of the foundations of Christianity is attested by every philosopher of religion. It was Hellenism that prepared the way in an intellectual sense for the structure of Christianity.

The Greeks were the first to investigate rationally the causes of things, and to try to comprehend the world as a complete system. The Ionian School attempted to derive all things from one principle, and among these are Thales of Miletus, Anaximander, and the physicist Anaximenes. This school developed in that of the Eleatics, who reached after the eternal and the infinite. Pythagoras had as his prime object discipline of character. He was sparing in his habits, promoted an earnest culture, in which music

was prominent, and gave rise to a mystical school, in which moral reform and religious feeling were connected with an ascetic method of living. At the head of Greek philosophers is the illustrious name of Socrates, whose disciples, especially Plato, touched the very acme of speculative thought and religious feeling, as permitted to those who came before Christ. We may ignore the Sophists and the Cynics at present, as also the nobler philosophy of the Stoics and Epicureans. These do not solve the problem of the connection of the moral freedom of man and his dependence on God. The Logos conception in Philo differs from the Stoic thought of the active, divine reason in the world, but he combined Platonic thought with Stoic and Biblical tradition. He merely approaches the theology of John and stands on the threshold of Christianity. But Philo's philosophy was a Greek development which led the way to John. An evolution is thus readily apparent.

The Acts of the Apostles, Chapter 17, gives a striking account of Paul's stay at Athens, the intellectual center of the Roman province of Achaia, as Corinth was the center of the life of trade and commerce. The meaning of the inscription on the altar *To the Unknown God* has been frequently discussed. We are not certain how much has been reported of the actual speech. The Epicureans and the Stoics mocked, but yet with the intellectual curiosity of Greeks, were willing to listen and learn, saying,

"May we know what this new doctrine, whereof thou speakest, is?

For thou bringest certain strange things to our ears; we would know wherefore what these things mean."

And it is remarked that the Athenians and those who were in Athens, "spent their time in nothing else,but either to tell, or to hear some new thing." But the idea of resurrection did not seem to take root, and it appears that to all outward appearance and results that Paul's visit to Athens was a failure. The Athenian did not then perceive the need of a great moral reformation, which Christianity presupposes. For them it had merely an intel-

lectual interest, and the students and professors of the university city found a complicated system more attractive. Paul cared little for the procrastinators and mockers who thronged Athens, for the seed sown was destined to larger results. Later the educated Greek mind took hold of Christianity, when more complex theological elements were added to it. "So Paul departed from among them," having made a few converts. The meager account of Athens is however altogether disproportionate to its importance in the scheme of things.

It must be remembered that Paul was not a solitary evangelist, but the commanding officer of a large circle of missionaries. It is through his labors chiefly that the expansion of Christianity among the Gentiles of Europe is due. No single person could have performed such active missionary work; but it was mainly through him that it was diffused through the chief cities of the empire. The subsequent rapid growth would have been impossible had the world not been prepared by the teachings of the early Greeks. In following Paul, while giving due credit to his missionaries, we pursue a genuine historic lead as of the very founders, without being lead astray by other developments. It is Paul's labors that give full significance to the early ages, though the work of the churches must be taken into account. And it is in his theology that future Christendom must be based, as it ever has been. It was he who predicted that the churches were exposed to false teaching and unholy living, and that Christianity had to defend itself against the world's attack, in order to remain true to purity and a lofty moral ideal. Thus the meager appeal made to the philosophers of Athens was of the highest value, for it presented aspects of truth which were to be of the greatest importance in the future conflict between paganism and the new creed. It is a model of construction and breadth of thought, and contains every element which is found in his writings and that of the fathers. He affirms the oneness of God and the brotherhood of man.

In the struggles of to-day, in which old foundations

have been shaken and new ones established, nothing unsound has been found in these cardinal doctrines, even while there is in the genuine Christian development a natural tradition of life from generation to generation. The new life overflows its limitations, in ideal aspiration, in the dream of genius. The growth of the seed, which goes on at all times, is towards a glorious harvest.

Altoona, Pa.

ARTICLE III.

THE BIBLE, A DIVINE REVELATION.

(An Outline of the Doctrine).

BY PROFESSOR J. A. SINGMASTER.

The existence of the absolute Person, whom we call God, can not reasonably be doubted in view of the overwhelming evidence in its favor. The question naturally arises, Has God spoken? Has he revealed Himself? A common reply is that He certainly has spoken through creation and thus revealed His wisdom and power. Another reply goes farther and says that He reveals Himself through His providence in caring for His creatures. But these answers are evasive. Has God spoken in a supernatural way? Has He revealed His purpose concerning man?

The Christian declares that God has spoken as man to man, that He has in this or that way impressed the human mind with a knowledge of religious truth, and that the record of these revelations is found in the Bible. This brings the matter before us in a concrete manner. Is the Bible a revelation of God? Was it given to the world by men to whom God spoke?

Before considering the evidence concerning the Bible as a divine revelation it is well to inquire into the question of the possibility and probability of such a revelation. These form what has been called the Presumptive Evidence of a divine revelation. After the establishment of this, the consideration of the Positive Evidence will follow.

THE PRESUMPTIVE EVIDENCE.

1. *The Possibility of a Divine Revelation.*

The ground of possibility is found in Personality. All of our reasoning concerning ourselves assures us that man is a person, endowed with intelligence, self-consci-

ousness, and self-determination. Finite personality has its origin in self-existent personality, which is nothing else than God. And when we remember that God is an infinite, absolute Person, we can no longer doubt that He is capable of making Himself known to His rational creatures, whom He has endowed with like personality.

While this is generally acknowledged, objection is made on the ground of the transcendence of God. It is alleged that the finite is incapable of receiving or comprehending the Infinite. But this misses the point. We argue only that God is not the slave of His own absoluteness. Indeed, it seems that He would not be God if He were not able to make intelligent creatures understand Him in the measure of their capacity.

2. *The Probability of a Divine Revelation.*

Man's need of God is self-evident. Even in a state of holiness man is dependent. He needs guidance and instruction. That man is capable of doing the best possible without divine help is hardly credible, and surely contrary to experience.

If we believe that man has fallen and has to a large degree lost fellowship with the Creator, his need of divine compassion and help becomes plain. He is a poor lost sheep, exposed to danger on all sides, and needs the care of the shepherd.

God's love for man must be real and infinitely deeper than the love of a mother for her child. All human love is but the reflection of the divine. God can not be conceived of as lacking an attribute which is esteemed highest in His creature. God is love. He loves man, even at his worst. Man's peril must move the heart of God.

If amongst men it is monstrous for a father to refuse to speak to his son, it can not be true that the great All-Father will refuse to speak in an intelligible way to His child made in His own image. The probability is a thousand to one that He will speak.

POSITIVE EVIDENCE OF DIVINE REVELATION.

The probability of a divine revelation has been fairly

well established. That such a revelation has actually been made is claimed for the Bible, which therefore must be put upon the witness-stand.

1. *The Bible as a Book.*

The word bible comes from the Greek *biblion,* plural *biblia,* meaning books or scrolls. The word *biblion* comes from *byblus,* the name of the Egyptian reed or *papyrus,* out of which paper was first made and from which it took its name. The ancient writings were made on papyrus and later on parchment. The Bible is a collection of ancient scriptures consisting of sixty-six books, written by more than forty authors, during fifteen centuries, in different lands and in several languages. In some way they have been brought together and form the little library called the Canon of Scripture, in two chief parts, the Old Testament and the New.

These Scriptures are very ancient as can be shown by quotations from the writings of men who lived about two-thousand years ago, as well as by evidences derived from the Scriptures themselves. The New Testament can be traced to the beginning of the Christian era and the Old Testament to centuries earlier. This is the Book for which extraordinary claims are made.

2. *The Bible as an Influence.*

The Scriptures are more widely read than any other book. The learned and the unlearned alike find a delight in their perusal, and they are listened to with profound reverence as they are read and expounded week after week. Millions confess that these Scriptures have given them the true explanation of themselves, and have inspired them to lead better lives. There can be no denying that the Bible has an energy and vitality which are unaffected by time, distance or translation, and that it has profoundly influenced the human race for good. This is the volume which challenges the attention of all thoughtful people. To account for its existence is our task.

3. *The Bible Its Own Witness.*

The Bible must justify itself if it would be accepted.

It must be self-evidencing. Not what men say about it, but what it says itself must be the final argument. Its history, its vast circulation, its blessed influence form a strong presumption in its favor, but it must submit to rigid examination. Careful investigation yields evidence like the following:

1). Its Authenticity.

The Bible professes to be a record of facts. If these alleged facts can be authenticated it should be accepted. Let us investigate briefly the N. T. and its authors.

(1) They record their personal observations and experience or that of men whom they knew.

(2) The events recorded were in the main public and were witnessed by many persons.

(3) Their statements are confirmed by contemporaneous history and by a verification of their allusions to geography, political conditions and the manners and customs of the people.

(4) The variation in the narrative shows an absence of collusion.

(5) Their willingness to undergo martyrdom in defence of what they wrote proves their sincerity.

(6) The present existence of Christianity, which is in harmony with the New Testament Scriptures and which alone explains its origin and character is incontrovertible evidence that the Scriptures are a record of facts.

2). Its Miracles.

Among the facts recorded and authenticated by reliable witnesses are various miracles, which stamp the Bible as supernatural. The nature and function of miracles cannot be discussed now. Here we simply desire to affirm the general principle, acknowledged by all reasonable critics, that supernatural action for the good of man is entirely possible. That such action has taken place is clearly affirmed by the men to whom we are indebted for our information concerning Christ and the early history of Christianity.

According to any theory worth considering Christ is man but much more than man. He is divine. He came

into the world by the special act of God. He is a miracle. His resurrection is a miracle. The performance of miracles is entirely congruous with Christ's nature and purpose. To discredit miracles means not only the denial of the testimony of numerous honest men, but also the denial of the veracity, power and divinity of Jesus Christ. If the New Testament contained nothing more than the story of wonders, it might be rejected; but the miracles recorded are not mere wonders, but signs authenticating and illustrating the character and purpose of Jesus.

3). Its Ethics.

The acceptance of a book, doctrine or system, social or political, should be invariably conditioned upon its ethical character. Tried by this supreme test, the Bible transcends all other books. Its moral character, as it reaches its climax in the life and teachings of Jesus Christ, is without a flaw. It sets up a standard for purity, justice and mercy which must be regarded not only as ideal, but as practical.

The Bible reveals an ethical God, One who is holy and righteous, a Judge who always does what is right according to our highest moral conceptions. The God of the Bible loves His creatures. He is compassionate toward the erring, slow to anger and plenteous in mercy. He is unwilling that any should perish and provides a way of salvation. He carefully protects His honor with His justice, and requires conformity to law. The Ten Commandments, given in the Old Testament are the expression of abiding principles for the regulation of human conduct.

4). Its Unity.

There is a remarkable unity in the Bible, in spite of its diversity. While progress may be noted in the unfolding of truth from Genesis to Revelation there is a unity of thought and aim that can not be explained from a merely human standpoint. Its scenes are laid on the banks of the Euphrates, the Nile and the Jordan, in the deserts of Arabia and the rich vales of Palestine. Kings and peasants, plowmen and prophets, saints and sinners

have wrought upon it, each in his own way. Every form of literature from the bare chronicle to the lofty poetical and dramatic delineation of creation and judgment is found within its pages. It tells of the petty things of tent life and describes the migrations of millions, the rise and fall of empires. The past, the present and the future are comprehended in the sweep of its thought. The sixty-six books of the Bible are like the same number of instruments in an orchestra directed by a master mind. Who is the Master Mind if not the Omniscient?

The unifying spirit is found in Christ.

The historical Christ who appeared in Palentine and who is winning a world-empire is the secret of the unity of the Bible. He is its real content, its great theme. In Genesis He is the seed of the woman. In Exodus He is the paschal lamb. In Leviticus He is foreshadowed in type and symbol. Patriarch and prophet looked toward His coming, His kingdom was the hope of Israel. In the New Testament we have the record of His coming, of His life, His teachings, and His atoning death, of His Kingdom on earth and its consummation in heaven. Its connection with Christ gives the Bible its unity and continuity.

5). Its Reality.

The Bible impresses the reader with a sense of reality. As De Quincey has said, "The great ideas of the Bible protect themselves. The heavenly truths, by their own imperishableness, defeat the mortality of the languages with which for a moment they are associated."

This sense of reality is confirmed by the test of Christian experience. "If I am asked," says W. R. Smith, "why I receive the Scriptures as the Word of God and as the only perfect rule of faith and life, I answer with all the fathers of the Protestant Church, because the Bible is the only record of the redeeming love of God, because in the Bible alone I find God drawing near to man in Jesus Christ, and declaring to us in Him His will for our salvation. And this record I know to be true by the witness of the Holy Spirit in my heart, whereby I am as-

sured that none other than God Himself is able to speak such words to my soul." (Quoted in *Ency. of Religion & Ethics,* VII, 347).

4. *The Evidence of Prophecy.*

A prophet is a spokesman of God. His message may pertain to the present, the past or the future. He may be simply a preacher of a message well known but not heeded, or he may be the deliverer of a new message concerning existing conditions or concerning things to come. It is in the last sense that he will be considered here.

Prophecy then is the foretelling of events by divine inspiration. This definition is meant to exclude all predictions by human conjecture or prescience.

If it can be established that certain historic events were foretold by the prophets decades and even centuries before their occurrence, the conclusion must be inevitable that the prophets were men under supernatural influence. As there is abundant evidence that the Scriptures were extant long before the fulfillment of many of the prophecies, this argument for their authenticity is really irrefutable.

The Scriptures contain a chain of prophecies from Genesis to Revelation, beginning in the Garden of Eden and extending into eternity. The credibility of the sacred writers having been established, we might cite any prophecy even if its fulfillment is recorded in the Bible alone. We shall, however, pass by all but a few prophecies, and cite only those whose genunineness cannot be disputed, and whose clearness and magnitude are such as appeal to all.

1). Prophecies Referring to the Jews.

(1) Abraham. Gen. 12:1-3. "In thee shall all the families of the earth be blessed." The whole history of the Jewish people in its line of development of this promise can be understood only in its light. Nothing can be clearer than that it is having its fulfillment in Christ and Christianity.

(2) The Dispersion of the Jews. Deut. 28 & 29, reciting the curses and blessings at Ebal and Gerizim.

Hosea 9:17, "They shall be wanderers among the nations." Jer. 24:9,10 "Tossed to and fro among all the kingdoms of the earth for evil."

2). Those referring to the great empires of Daniel.

Dan. 2:31-45, Nebuchadnezzar's vision of the image. Chaps. 7, 8 & 9, Daniel's vision of the four empires: Babylonian, Medo-Persian, Greek and Roman. While there is some difference of opinion in reference to the date of composition and of interpretation, there is agreement as to the remarkable setting forth of great historic sequences.

3). Those referring to ancient cities.

(1). Babylon. This city was the metropolis of a vast empire and a city of great magnificence. Its overthrow and desolation seemed as impossible to its people as a like fate would to the inhabitants of London to-day. Yet Jeremiah said, "The wild beasts of the desert with the wolves shall dwell there." 50:39. "Thou shalt be desolate forever, saith Jehovah." "Babylon shall become heaps, a dwelling place for jackals, an astonishment, and a hissing without inhabitant." (51:26,37). Isaiah speaks in a similar strain (13:19-22). The striking fulfillment of these predictions is a matter of common knowledge.

(2). Ninevah. This was "an exceeding great city." Its destruction was foretold by Nahum (1:8, 9; 2:8-13; 3:17-10), and Zephaniah (2:13-15). It has shared the fate of Babylon.

(3). Tyre. This rich and flourishing city on the Mediterranean became very wicked, in consequence of which the prophets were commanded to foretell its destruction. Ezekiel 26:3, 5, "Thus saith the Lord Jehovah, Behold I am against thee, O Tyre, and will cause many nations to come against thee, as the sea causeth its waters to come up.*** She shall be a place for the spreading of nets. *** She shall become a spoil to the nations." "Nothing now remains of the strength and splendor of the island fortress, except that on a calm day one may look from a boat, and see in the water along the rocky shore great blocks of ancient breakwater and tumbled pillars of rose-colored granite." (Hastings).

(4). The Cities of the Seven Churches of Asia Minor. Rev. 1:2, 3. The Churches at Smyrna and at Philadelphia received God's commendation and are still flourishing, while Ephesus, Sardis and Laodicea are in ruins. Pegamos and Thyatira, praised in part, are still places of some consequence.

4). Those referring to Christ in the Old Testament.

(1). The time of His advent. Gen. 49:10.

(2). His birth-place. Micah 5:2.

(3). His mother. Is. 7:14.

(4). His office. Prophet, Deut. 18:15; Priest, Ps. 110:4; King, Zech. 9:9.

(5). His miracles. Is. 35:5, 6.

(6). His sufferings and death. Is. 53.

(7). His resurrection. Ps. 16:10.

There are indeed scores of references to Christ in the Old Testament all of which accurately describe Him or set forth His words, acts or experiences.

5). Those made by Christ Himself.

(1). His betrayal, condemnation and death. Matt. 16:21; 20:18; 19; 26:23, 31.

(2). His resurrection. Matt. 16:21.

(3). The descent of the Holy Spirit. Luke 24:49.

(4). The destruction of Jerusalem. Matt. 16:28; Mk. 13:2.

These examples of prophecy taken from both Testaments might be greatly multiplied, but they are sufficient to prove that the sacred writers must have been divinely endowed and that their record is true. Skepticism may pervert and garble, but candid minds will not deny the facts set forth, for they are undeniable. The whole fabric of Christianity rests upon the foundation of the apostles and of the prophets, who have spoken in the name of the Lord.

THE CANON OF SCRIPTURE.

We have hitherto assumed that the collection of writings called the Bible was made by competent authority

under special divine guidance. While this general statement is undoubtedly correct, its specific proof in all its bearings is not by any means simple.

1. *The History of the Canon.*

1). The Canon is a term applied to the sacred writings, ordinarily known as the Bible. The word canon is derived probably from the Hebrew word "kane," meaning reed, or cane. The transition to walking stick and measuring stick or rule was easy. Hence the word canon means rule or standard, and finally a list or collection of writings that have been approved by the rule or that measure up to the standard.

2). The Old Testament Canon must necessarily have been slowly and gradually formed. Modern critics place its completion near the beginning of the Christian era. The very existence, however, of sacred writings suggest that there must have been very early groupings of books.

The Pentateuch was evidently the starting point. Ezra recognized these books as sacred. (Neh. 8). Then it was but natural that to this group should be added another group, namely, the prophetic writings. Thus we have "the Law and the Prophets." Finally, the miscellaneous sacred-writings were added to these, under the name of Hagiographa. The Old Testament Canon was practically completed a century before Christ, though the canonical character of at least Ecclesiastes and the Song of Solomon was a matter of dispute as late as A. D. 70. That the canon was substantially settled in its present form before the birth of Christ is evident from Josephus. who mentions 22 books, corresponding with the 39 in the Old Testament.

3). The New Testament Canon. The Old Testament was the Bible of the first Christians. They had no other Scriptures at the beginning. In course of time, however, Christian writings were associated with the ancient Bible. The epistles to the Churches would naturally be cherished, and later, when eye-witnesses had disappeared, the gospels now committed to writing would be added. And thus gradually the New Testament Canon

was formed. There is abundant evidence from the writings of friends and foes that the Canon was practically settled by the close of the second century, though there was some dispute about several books; but by the close of the fourth century the doubts concerning the disputed books had been settled.

4). In the Reformation the canonicity of several books was questioned by Luther on the ground that they bore no evidence convincing to experience, or that they did not teach the doctrine of justification by faith. He was on his guard against Romish errors and was, therefore, somewhat one-sided. The Formula of Concord recognizes the existing canon.

5). Even at present the canonicity of Second Peter is disputed, not on the ground of its teachings so much as of its genuineness. The Church, however, accepts all the books of the Canon as authentic. While theoretically the Canon is always open, practically it is closed. It is conceivable, but hardly probable, that hidden away in some obscure monastery or elsewhere, other writings of apostolic authorship may still exist and that they will in time be brought to light and find their way into the Canon. But we may rest assured that the character of the Canon will never be disturbed by any additions. After these long years there is no prospect that any of its present books will be eliminated.

6). To the devout student of the Canon, especially of the New Testament, it is wonderful that out of the vast number of writings of the apostolic age no unworthy book crept into the Canon and no worthy book was excluded.

This fact seems plainly to indicate that the Christian consciousness of the early Church was keenly alive to what was of God and edifying to the believer.

2. *The Test of Canonicity.*

Upon what grounds were the various books admitted to the Canon and by whom? In reference to the authority of any body to pronounce upon the canonicity of the books it may be remarked that it was rather the consensus of the Church at large than the decrees of councils

which settled the matter. Formal ecclesiastical action followed rather than created Christian consciousness concerning the canonicity of the books.

In reference to the Old Testament the acceptance of the existing canon by Christ and his apostles must be final to us. His endorsement of "the Scriptures" leaves us in no doubt as to the fitness of the books to be in the Canon. His fine spiritual discernment would have detected and rejected any unworthy book. His quotations from every part of the Old Testament are an approval of the collection made by the fathers long before.

In regard to the New Testament the problem is somewhat different from that of the Old Testament, for we have no Arbiter like Christ to decide for us. It is necessary therefore, to seek for some general principles by which to test the claims of canonicity. The Reformers, emancipated from the mere external authority of the Church, were compelled to take up anew the question of the Canon, for the Roman Catholic Church based some of its doctrines (purgatory) upon the Apocrypha. Luther found his test of canonicity in the witness to Christ, and particularly to the doctrine of justification by faith. Calvin made the appeal of a book to spiritual experience the test. These are comparatively fair tests if impartially applied. But the tests proposed by Dods and Bruce are broader, and were no doubt practically applied to the formation of the Canon. These tests are: (1) Congruity with the main end of revelation, and (2) Antiquity or direct historical connection with the revelation of God in history.

Congruity naturally embraces the testimony to Christ and the appeal to Christian experience. Historical connection with the Apostles makes such writings apostolic.

3. *Non-canonical Books.*

Various spurious books and others of a lower standard than the canonical books have in the past been thought worthy of a place in the Bible. In the Septuagint fourteen books appear which are not found in the Hebrew Canon, but which were admitted into the Vulgate and are

still printed in many of the German versions, but rarely in the English. They are known as the Apocrypha, which means "hidden." Cranmer thought they were so called because they were not read publicly but secretly.

The Protestant Church repudiates their canonicity, though several bodies still authorize readings from them. They are denied a place in the Canon because (1) they are not found in the Hebrew, (2) they are not quoted in the New Testament, (3) they are not accurate historically (4) they are in some parts superstitious and trivial.

The Old Testament Apocrypha, however, is by no means useless, for its allusions, language and doctrine throw light upon the age in which it was written.

4. *The Bible a Divine Revelation.*

1). Its Nature.

The chief characteristic of a canonical book is that it was given somehow under divine influence. When, therefore, the Bible is spoken of as a revelation of God we mean that it is the record of the disclosures made by God as well as the record of His providence in history, especially in the line of His chosen people. Naturally such a record would include some things purely incidental and of minor importance, which should not be magnified. Moreover, the divine disclosures would be adapted to the age and the circumstances of those to whom they came. It is sure that the Bible glows with clearer light with succeeding generations.

2). Its purpose.

In order to understand the Bible as a revelation, its main purpose must be kept in view. That purpose is evidently redemptive in character. The Bible, it is true, starts with creation, but it is not the creation of the physical universe that is contemplative so much as that of man, happy in the presence of his Maker and his beautiful environment. The sad story of his fall follows, and then through centuries the effort of God to save mankind fills the record from Genesis to Revelation. The hope of a Messiah lights up the dark pages of Israelitish history in the Old Testament and the glory of the realized hope the pages of the New Testament.

3). Its Intrepretation.

Read in the light of the cross of Calvary much of the mystery of the Bible vanishes. The shortcomings of patriarchs, prophets and apostles no longer astonish us, when we remember that God took men as they were, and made them the vehicles of His abounding grace in appointing them to pass the illuminating torch from hand to hand and from generation to generation.

5. *The Bible the Product of Inspiration.*

1). The Recorders.

We have spoken of the Bible as the record of the disclosures and providences of God. But clearly God did not make the record Himself. It was made by men, of whom some received the message from God directly, and others received it indirectly. Paul often records revelations made to him, while Luke records those made to others, from whom he received them. Sometimes the recorder received directly and indirectly different parts of his record. Moses must have used traditions or writings as well as personal revelations in the records which he made.

2). Their Qualifications.

The capacity to receive a divine message is inherent in the human spirit, otherwise there could be no real religion. The power, however, to apprehend a revelation must come from a special quickening of the spirit of man by God who is Spirit. Hence, we need not look for any mechanical method in the reception or the recording of the revelations of God; but we are ready to accept the Scripture which declares that the prophets spoke as they were moved by the Holy Spirit. 2 Pet. 1:21. This action or energy of God on the human spirit is called inspiration. It is usually exercised upon devout persons engaged in prayer or meditation. For instance while certain prophets and teachers at Antioch were ministering to the Lord the Holy Spirit gave them a certain commission. Acts 13:2. The word inspiration occurs but once in the New Testament as an adjective "inspired." 2 Tim.

3:16, "Every Scripture inspired of God." The idea of inspiration, however, is expressed in many passages.

3). The Inspiration of the Old Testament.

Concerning the Old Testament it may be said that the writers claim inspiration whenever they declared "Thus saith the Lord." Amos 3:7, 8. The prophecies rest upon the presumption of inspiration. The apostles testified to the inspiration of the Old Testament. 2 Tim. 3:16. In 2 Pet. 1:21, we read "For no prophecy ever came by the will of man; but men spake from God being moved by the Holy Spirit." "Moved" is literally "borne along." Christ evidently teaches the same truth when he declares (Matt. 5:17) "Think not that I am come to destroy the law and the prophets." In His conversation with the disciples on the way to Emmaus He reproves them for being slow to believe all that the prophets had spoken. And he makes allusion to "all Scriptures" of the Old Testament. Luke 24:25-27. He also declares in John 10:35, "The Scripture cannot be broken." These testimonies undeniably indicate the belief of the prophets, of apostles and of Christ Himself that the Old Testament is inspired.

4). The Inspiration of the New Testament.

The same line of argument may be applied to the New Testament. Jesus promised His disciples the Holy Spirit, who should guide them into all truth. He would even inspire them to make proper answer before the authorities. Matt. 10:19, 20. Paul (Gal. 1:11, 12) declares that the gospel which he preached came to him not from man "but through the revelation of Jesus Christ." Peter puts the writings of Paul on an equality with the "other Scriptures," Old Testament 2 Pet. 3:15, 16. Even when Paul disclaims inspiration in a few instances he actually affirms its existence. 1 Cor. 7:40.

The same proofs which establish the authenticity of the Scriptures are in force in respect to inspiration. The character and the contents of the Scripture preclude the possibility of imposture and deception.

5). Theories of Inspiration.

(1). Various theories of inspiration have been advocated. The most popular and fallacious of these is the dictation theory, which holds that the writer is merely an instrument which the Spirit uses as the player does the organ, or that he is merely the stenographer of God. The error is apparent from the fact that the individuality of the writer is nowhere suppressed. Peter, Paul and John each write in their own way, in their peculiar style and according to the measure of their knowledge and experience. It is also evident from the diverse reports which the apostles give of the Sermon on the Mount, the Lord's Prayer, the several miracles and discourses of Christ that they were not unconscious media for the Spirit. Moreover, it is clear from the manner in which the Old Testament is quoted in the New that verbal mechanical inspiration does not exist. Of the 275 quotations comparatively few are literal or exact, the purpose being to give the sense rather than the language.

Another startling fact contradicts the dictation theory, and that is the numerous various readings in the several manuscripts. While these do not vitiate the Scriptures in the least, they do show that God did not seem to care that every word as originally written should be miracuously preserved.

(2). If by the plenary theory is meant that every word of Scripture was suggested by immediate inspiration, then the same objections hold against it that are urged against the dictation theory. If, however, the theory means that the Bible is fully adequate for its redemptive mission then the plenary theory may be allowed.

(3). A dynamic theory has also been proposed. According to this inspiration extends only to the purely religious teachings of the Bible. If this means that the other alleged facts of the Bible are untrustworthy, the theory goes too far in the negative. If it means that the inspired writers were so intent upon the presentation of their spiritual message that they were somewhat indifferent as to externals the theory seems to have some ground.

(6). Definition of Inspiration.

Inspiration has been defined by some as the elevation and stimulation of mind regardless of the subject discussed. The great poets and orators are alleged to be inspired. The great hymn-writers and preachers, it is said, are only less inspired than the prophets and the apostles. In regard to the former it is plain that they were not inspired to perform the peculiar function of biblical writers, who were raised up to show the way of salvation. The latter would only claim that their inspiration came chiefly through a contemplation of the Bible.

The tentative definition of inspiration which is suggested by Professor Wood seems to be better than the foregoing theories: "Biblical inspiration is the personal influence of God who so guided all who took part in producing the Bible that they made a body of literature unique in religious value, and, so far as we can now see final in religious teaching." (See *A Tenable Theory of Inspiration*).

Whatever theory may be held in regard to the production of the Bible none can be true which fails to recognize the divine and the human elements in its composition. The abounding evidence of the supernatural dare not be ignored, for without it the Bible becomes utterly inexplicable.

6. *The Discrepancies in Scripture.*

1). Their existence.

The Bible is recognized by the orthodox Churches as the only infallible rule of faith and practice— the final arbiter in matters of doctrine and life. Those who deny the authority of the Bible declare that this attitude is unreasonable, because of the evident and acknowledged discrepancies in the Bible. These are pointed out and usually magnified out of all proportion. Some of them are really not discrepancies at all, as modern discoveries in Bible lands show. Others can be harmonized. But there are undoubtedly some which can only be explained by urging errors in copying manuscripts or allowing that the sacred writers themselves were in error.

As illustrations of such irreconcilable discrepancies may be mentioned the variation in the sum paid by David for Araunah's threshing floor. (Compare 2 Saml. 24:24 and 1 Chr. 21:24); the variation in the genealogies of Christ as given by Matthew and Luke; the title on the cross, as reported by the four evangelists; the several accounts of the resurrection; and the chronological errors in Stephen's address.

2). Their relation to faith.

Without attempting a reconciliation of apparent inconsistencies, it is to be remembered first of all that they do not in the least affect the moral or religious teaching of the Bible. They are entirely incidental and do not influence the purpose intended. Secondly, they do not vitiate the historicity of the record any more than the slight errors that may be found in any historical writing discredit its author. Thirdly literary inerrancy is not asserted when the infallibility of the Bible as a guide to faith is claimed. From a purely literary point of view the Bible may be inferior in style and language to Homer and Cicero. It was evidently not the intention of God to give mankind a book written by rhetoricians, historians, scientists or orators. He gave us a better Book which makes a universal appeal.

3). Their relation to faith.

No one ever became a Christian because of his belief that the Bible records a certain history of the Jews or contains a geography of Palestine or relates the story of the beginnings of Christianity. And no one will ever lose saving faith when he discovers trifling alleged errors in these records. It is utterly preposterous that one should give up Christ when he finds out that some one made a mistake in a date or in the price of property!

Faith rests upon a much more secure foundation than the inerrancy of memory, of transcribers, of translators and of printers. It rests upon a personal experience of the power of Christ to save the soul—an experience which finds its verification in every part of the Bible. "Amid all the controversies about the Bible and the attacks upon

it, the Christian heart may rest secure in this conviction, that the unique character and value of the Bible are as secure as the unique character and significance of the person of Christ." G. B. Stevens.

7. *The Authority of Scripture.*

1). Underestimated by liberal theology.

Modern liberal theology endeavors to displace the Bible as the chief authority in matters of religion, and endeavors to substitute for it something which it calls "experience," but which really is nothing but reason. It uses the word faith to signify something which is to test all teachings. As a fact this is not the nature and function of faith at all. This use of the term makes it equivalent to reason. Faith is confidence in God, awakened in the believer by the Holy Ghost. It does not judge anything. It receives and takes hold of. It is, therefore, absurd to speak of faith as a moral judgment. When it is alleged that Jesus commends Himself to our faith, the language is incoherent. In a real sense faith is the gift of God. Jesus lays hold on us.

It is asserted, as though a discovery had been made, that God alone is the final authority in religion. No one for a moment disputes this. But has God not revealed His authority in some tangible way? Has it not been proved to the satisfaction of millions that the Bible is the record of His revelation? And has not their religious experience been in entire accord with the Scriptures?

2). Sustained by valid argument.

Considerations like the following establish the authority of Scripture as final in matters of faith:

(1). The Bible is the only record of the birth, life, labors, death and teachings of Jesus Christ. This cannot be accidental; it is providential. It is inconceivable that God would be indifferent to the preservation of the story of the coming of His only-begotten and well beloved Son. Nor can we for a moment believe that the noble men who made the record were either deceived or deceivers. To affirm that we are not dependent upon the Bible for our religious light and life is purely gratuitous.

(2). The Bible is the record of the religious experience of the Christian community which lived in immediate touch with our Lord while He was on earth. Their experience in any other department of life would be taken without question as normative. Their claims to knowledge and illumination cannot be discredited. Under God they produced a book which has commended itself to the best of men through centuries to be exactly what it professes to be.

(3). It is the experience of multitudes living to-day that the Bible shows the way of salvation. They have put it to test and have never found it wanting. It is their united testimony that in proportion as they have conformed to its requirements they have found peace and happiness. Their experience, however, in no sense affected the reality of the Bible. It stands on its own intrinsic merits.

(4). The history of Christianity shows that the rise or the decline of true religion is always coincident with the acceptance or the rejection of the Bible as the book of God. In ancient Israel the discovery of the last oracles created a return to God. In the time of Luther the restoration of the Bible produced the Reformation. Renewed Bible-study always results in a genuine revival of religion.

(5). The Scriptures make an immediate appeal to man. They are the power of God unto Salvation to every one who believeth. Cold, critical analysis, untouched by spiritual sympathy cannot judge the Scriptures; they must be spiritually discerned. The experience of the humblest saint is more reliable as a value-judgment of the Bible than the learning of the worldly-wise.

(6). By analogy objective standards in religion are as imperatively demanded as measures, weights and laws in civil and social life. No one trusts his own judgment as to these things. These standards have been fixed not as arbitrary tests but as expressing what is just; and useful in daily life. The Bible is the religious standard approved beyond reasonable doubt by Jesus Christ and the

Holy Spirit. No individual can ignore a standard which has remained unchanged for centuries. The result of ignoring the Bible is vague subjectivism.

8. *The Use of Scripture in Theology.*

1). The Chief Source.

The Bible is the chief source of theology; it is a rich mine from which may be taken a wealth of information and inspiration. Every verse of the one-hundred and seventy-six composing the 119th Psalm is a glowing tribute to some phase of God's word—law, testimony, precepts, statutes, commandments, and ordinances. "Thy word" exclaims the psalmist, "is a lamp unto my feet, and a light unto my path." The theologian may sincerely adopt this language, for without the Bible he would be in the dark concerning the most vital questions which arise in the soul.

2). Its Rational Application.

The Bible must be used with reason. It is not a thesaurus of texts which can be strung together regardless of the context in which they stand. Care must be taken to give each Scripture its proper background. The author and his environment must be considered. The age in which he lived, the people to whom he spoke and his purpose must be taken into account. Moreover, deductions must be in harmony with "the analogy of faith"—with the general purpose and teaching of the Bible. It must be evident at a glance that while all Scripture is valuable, some parts are more so than others, and that our Master's own words stand highest of all. No text is to be discredited as teaching falsehood, but no text can be made to serve as proof of a doctrine simply because of a word which may suggest some relation.

Gettysburg, Pa.

ARTICLE IV.

SUGGESTIONS ON THE PSYCHOLOGY OF PREACHING.

BY REV. ADAM STUMP, D.D.

Although Quintilian (40 B. C.) truly says that no man can be a perfect orator unless he is a good man [*Orator perfectus qui esse nisi vir bonus not potest*], a successful preacher must be more than a good man. Yea, he must be more than a talented man. If he depends upon his genius, upon inspiration instead of perfection, the quality of his career is soon told. His mission is to address audiences, and audiences are not impersonal entities but human beings that are to be controlled as fused units. The power of eloquence, as Cicero observes, lies in a three-fold purpose—"the first, that of conciliating my hearers; the second, that of instructing them; and the third, that of moving them." (De Oratore, XXIX).

Concerning our caption, it must be confessed that while it is not novel in other arts and branches of thought, it is new in the ministerial vocation. The older college-men were required to study mental science as a cultural discipline, but it did not dawn upon any one that it might possibly be useful in their calling. Nowadays we have reached a new view-point.

"Psychology is now regarded as the fundamental science, the science which must shape the methods of studying and teaching every other subject. Correct scientific knowledge of the mind and of its several modes of activity, together with the knowledge of the nervous system, is at the bottom of everything pertaining to methods and substance of educational work." (Dr. Bartholomew, in Rel. Psy., to Music, p. 11). This is also true of all public speaking on the platform, and no less of preaching, whether on the commons or in the pulpit. It is said that over the door of the temple of Apollo, at Delphi, were in-

scribed the words: Γνῶθι Σεαυτον—"Know Thyself." It seems reasonable to think that this should be the first lesson in the school of life for humanity to learn. Unfortunately it is the last. Our self can not be understood before we reach the years of consciousness. Alas, we begin our existence in unconscious life. Only in after-years do we arrive at the stage when we can practice that introspection which is the first step in psychology, when the morning-streaks of self knowledge begin to dawn. Yet, without knowing ourselves we never can know anyone else. Each one of us is a specimen of the race, and in spite of many differentiations, we all are alike in essence. We study species to understand genus, and stuly individuals to comprehend the species.

Years ago we began our lessons in psychology by immediately looking at the soul; now we approach it through the body. Then we started at the center; now we first preambulate along the periphery. In modern science physiology and biology come to the fore. No doubt the soul of man in its activities is very intimately associated with the functions of the body. But whether it is dependent upon a physical basis of life, or whether the body rests upon a psychical basis, still remains an unsolved problem to scientific speculation. For psychology is not yet an exact science. Some materialists go so far as to say, that there is no such thing as the soul, but only the active grey matter within the cortex of the brain. Since the soul does not yield itself to the investigator on the dissecting table; since it can not be weighed, measured, or classified in the laboratory, many think man is only a bundle of nerves. But we are still unashamed to believe that man's thoughts, feelings, and volitions are not the result of a little heat in protoplasm, or of chemical action in a cell, but of mind, and that this mind, otherwise called soul, is the primary, and not the secondary, force in our constitution. To aid us to grasp, not its essence, not what it is indeed, but some of its phenomena, let us here consider a definition of psychology. Says Prof. Angell, head of the department of psychology in the University of Chicago, in his text-book on the subject: "Psychology

is commonly defined as the science of consciousness. It is the business of a science systematically to describe and explain the phenomena with which it is engaged. Chemistry, physics, and the various branches of biology all attempt to deal in this manner with some special portion of the facts or processes of nature. Mental facts, or facts of consciousness, constitute the field of psychology."

It will be noticed that the new psychology no longer is considered in the light of the older teachers as "the science of the human soul." (Porter, The Human Intellect, p. 5). Only the mental life of man is noted. That which Christ had in view as more valuable than the whole world, modern science loses in the system of sensory and motor nerves, by means of which man communicates with his environment. However, it must be confessed that it is more correct to say that man is a soul, than to say that man has a soul. But that citadel, by whatever name called, we as preachers must take, or our work will all go for naught. We will only vainly beat the air, unless we capture the city of Man-soul, as described in Bunyan's Holy War. In order to do this we must either consciously, or unconsciously, employ the principles of psychology. However, it is not so much the armory that furnishes us with the weapons, as it is the school of strategy which imparts the method. It gives us no creed, no doctrine, no plan of redemption. It is agnostic even on the idea of immortality. It does not assert the continuance of consciousness after death. We know that Herbert Spencer, equally with Voltaire, took a leap into the dark on this subject, when he left the world. The best that psychology can say at the precipice at life's end is, "But in view of the *past* one would take a hazardous position who should assert that society as we now know it is the concluding stage." (Coe, Psy. Rel. p. 301).

But while we must go elsewhere for the substance and data of our teaching, the method is furnished by this science. Yet our helps here are few. Jesus and Socrates, the greatest teachers of the world, used these methods to perfection. But they have left us no analysis of their peragogy. There are hundreds of treatises on the psy-

chology of religion; we do not know of one on the psychology of preaching. Prof. M. Reu, in his Catechetics, has a fine dissertation on epistemology and pedagogics, which is helpful, because, in principle, preaching and teaching are similar. Prof. Carl Stumpf, of Leipsic, has written two volumes on the Psychology of the Ear. The nearest specific work in our line is that of Prof. C. S. Gardner on Psychology *and* Preaching. Shephard's "Be fore an Audience" is helpful.

We have excellent schools of theology and chairs to teach reading and declamation, but there is need of specialists who can tell us how to preach, by understanding men and women through self-knowledge.

"By this knowledge of themselves, too", says Socrates, "they can form an opinion of other men, and, by their experience of the rest of mankind, obtain for themselves what is good, and guard against what is evil. But they who do not know themselves, but are deceived in their own powers, are in similar case to other men, and other human affairs, and neither understand what they require nor what they are doing, nor the characters of those with whom they connect themselves, but, being in error as to all these particulars, they fail to obtain what is good, and fall into evil." (Memorabilia IV:2; 24-27).

As remarked before, it is the citadel, the soul, or the man himself, the human being as a thinking, feeling, and volitional entity, or personal being, that we desire to win. That citadel has five and only five approaches. Outside of these five avenues, we butt our heads, and all other battering rams against an unyielding stone wall. Besides, as far as preaching is concerned, practically only two of these gates to the soul are assailable—the eye and the ear. Sight and sound, visional and audible sensations, open the way for us to the penetralia of man's inner life; and of these two the latter is the more easily approached. The minister in our country, who made the most effectve use of psychology, was that prince of preachers, Henry Ward Beecher. In his Yale lectures he has given two chapters to the subject. In consonance with Dr. Hodge, in his great work on theology, wherein he claims that

God can not be understood at all, except in terms of man, Beecher says: "We need to study human nature, in the first place, because it illustrates the divine nature, which we are to interpret to men. Divine attribute corresponds to our idea of human faculty. The terms are analogous. You can not interpret the divine except through some knowledge of human nature." (p. 82).

But Beecher has another end in view. As Pope declares in his famous concept:

> "Know then thyself, presume not God to scan,
> The proper study of mankind is man."

So the great pulpit orator further says:

"A man who would minister to a diseased body must have an accurate knowledge of the organs, and of the whole structure of the body, in a sanitary condition. We oblige our physicians to know anatomy and physiology. We oblige them to study morbid anatomy as well as normal conditions. We say that no man is prepared to practice without this knowledge, and the law interferes, or does as far as it can, to compel it. Now, shall a man know how to administer to that which is a thousand times more subtle and important than the body, and which is the exquisite blossom of the highest development and perfection of the human system, namely, the mind in its modern development—shall he assume to deal with that, and raise and stimulate it, being ignorant of its nature? A man may know the Bible from Genesis to Revelation, he may know every theological treatise from the day of Augustine to the day of Dr. Taylor, and if he does not understand human nature, he is not fit to preach." (p. 85).

Truly, as eloquently, spoken, and which means that the unpsychological preacher, as a thousand instances in history prove, is doomed to be a failure.

The mind, or soul, of man is a unit. No one of its faculties ever works alone. When one is active, all are active. We can not divide it into compartments, like a house. But for the sake of convenience and logical discussion, let us speak of it as intellect, sensibility, and will

—or thought, feeling, and volition. In other words, the citadel to be captured is a triangle, which will not have been taken before all of its three sides will have been carried.

One of the very first things that a preacher must gain is attention. He must first appeal to the eye. Except in the case of an audience of blind people, he must pass through the cynosure of scrutiny. To a modest man, especially a young one, this is an embarrassing moment. Much, of course, depends upon personality, and most of this is gift and only partially a matter of cultivation. But certainly, if the first visual impression is unfavorable, the battle will have a desultory start. Here good taste, common sense, and culture must be respected. An offense to the eye will soon close the gates of the ear to any message. Few of us realize the importance of looking into the faces of our auditors. To bury our own eyes in a manuscript, or to gaze at the ceiling or floor, to regard our audience as a cabbage-patch, as Luther advised Melanchthon to do, is to encourage inattention. Here it is well to consider the opinion of a French philosopher, who said, a few years ago, that often the reason that people sleep in church is, because the minister keeps one position all through his discourse. He should move about and make some gestures like a skilful orator or actor. We know that a mesmerist secures his control over his subject by getting him to fix his attention solely upon one single object.

"Take your patient, sit in the most convenient manner possible opposite to him on a seat somewhat higher. First, require him to resign himself, to think of nothing, not to distract his mind. After matters are well adjusted, take his thumb between your fingers, and fix your eyes on him." * * * * * "It is also useful, after making several of these passes, to point the fingers close to the patient's eyes, which procedure, in many cases, has more effect than the passes." (Coates' "How to Mesmerize," pp. 33, 37).

It is clear that a hypnotizer, who would move about

and gesticulate like Billy Sunday, could not put anybody into a state of hypnosis !

The prestidigitator teaches us the same lesson.

Howard Thurston, perhaps the greatest living American magician, writing in the *January American*, says:

"The first thing I do, when a man reaches the stage, is to shake hands with him, at the same time taking hold of his arm with a firm grip, so as to get his attention. Then perhaps I say to him: I am going to do so and so, and I want you to watch sharply and see if you can detect how it is done.

"Now a man with a vague, wandering sort of mind can not concentrate on anything. He can not even listen closely. Instead of following what I am saying, his thoughts go blundering around—and his eyes follow them. That is precisely what I do not want." (p. 164).

The object of both these practical artists is the same—absorbing attention. Without that each will fail in his art. The lesson they teach the public speaker is, that on the one hand, to keep the eye of the hearer fixed too long and too steadily on himself, is as fatal as, on the other, to secure no concentration of sight at all, and thus to allow the mind to go woolgathering in alien fields. Either case will spell defeat.

But bodily maneuvers are not the only means of holding an aundience. They are, in fact, the least important factor in the process. The mental treatment of our theme of discourse is the more decisive influence. In this there must be progress and variety, or there will be only a sluggish interest in the hearer, or perhaps none at all. In this line Prof. Angell says:

"If we attend to a letter on this page, we shall find that we can only do this for a moment or two, unless we constantly observe something new about it. Otherwise we invariably find, either that the eye has moved away to something else, or that the mind has wandered off on to an entirely different subject. However constant the physical object may remain, to which we thus attend, we can only continue our attention to it, provided we continually see it in some fresh fashion; provided, that is to

say, that the *mental object* keeps changing. This seems to be a fundamental law of our mental life." (Psychology p. 93).

This means that a sermon, or address, that has neither beginning, middle, or end, like Emerson's essays, which read backwards as well as forwards, is going to have a dull reception. When the listener hears and sees no more of the theme, than its bare announcement; when the first proposition is hammered on all through the performance, like the regular tom-tom strokes of a child's stick on a toy drum; when there is no development from step to step in the treatment; when there is no logic, no illustration, no concrete idea, but one long continuous repetition of the same idea, the monotony of thought becomes the soporific of speech, and the audience falls asleep without the need of pillows. As the surveyor must not only lay a base-line, but move his triangulations through the land, so a public speaker must move forward toward a goal, if he would assure attention to his message.

There are also some physical conditions well worth our consideration. A stuffy unventilated room, in which the foul air is being breathed over and over again, a very cold or a very hot atmosphere, all conditions of this nature, which cause bodily discomfort ,tend to make the nervous system unresponsive and the mind obtuse. Ill health, and previous loss of sleep, or rest, also are factors in the case. However, inasmuch as auditory attention is the chief kind to attain before an audience, let us next consider its various phases. Accepting its definition as "focalized consciousness," let us observe its three subdivisions. First of all there is compulsory or involuntary attention. An extreme case was that of Lorenza Dow who, preaching regularly once a year, under a large pine tree, in the South, on one occasion hired a young negro to climb on the tree, before the audience gathered, and at a given signal to blow a tin horn. The effect on the ignorant and nervous portion of the audience was almost tragical. They thought, as the preacher had intended, that it was Gabriel's trumpet they heard and that the end of the world had come. In this case the attention was

complete and intense, but how much good the moral lesson, which the preacher drew from it, did the excited hearers is a question. Of course, such tricks are the stock-in-trade of sensationalists, but anything so compelling is to be discouraged.

In every audience there are people in an abnormally nervous condition. Anything out of the ordinary, even certain tones of the voice, will irritate them. But whatever thus strongly arrests attention, whether pleasant or unpleasant, may defeat the purpose of the public speaker.

"Even if not unpleasant, such a striking mode of presentation, when very pronounced, may, though winning applause for the orator, divert attention from the subject-matter of his discourse; whereas his subject, his cause, the speaker and the preacher should strive always to keep in the focus of his hearers' consciousness." (Gardner, p. 171).

The second kind of attention is called voluntary, because it requires will-power to stir and keep it active. We know what it is, when we have to force ourselves to read a book, which has become dull to us. We recognize it, when we must coerce our minds to follow a speaker after he has fatigued them with his prolixity or wooden literary treatment. As soon as an audience is listening from a mere sense of duty, we are no longer master of the situation. A few veteran sermon-samplers, or a few habitual attendants, or a few half-pitiful friendly ears may be benefitted, by answering our appeal from a sense of obligation or sympathy. But children will not give us heed. The indifferentists on the outer edge of the auditorium, like Dr. Day's Bushmen, will not endure us long, but leave the room murmuring to their mates, "Too much palaver, too much palaver!"

However, our cause is too important to let it depend upon a constituency that must be spurred to listen to our message.

It is evident that voluntary attention is a habit of the student-disposition. An ardent learner wills to listen. "Evidently," says Angell, "this can only occur when we have developed intellectually to a sufficient degree to set

over against some momentary disposition, or action, a more or less definitely formed plan involving interests and purposes opposed to the present activities. When we say that by voluntary attention we force ourselves to attend to some particular object or idea, what we evidently mean is, that the mind in its entirety is brought to bear in suppressing certain disturbing objects or ideas, and in bringing to the front chosen ones." (Psy. p. 89).

But our regular audiences, as a rule, are too intelligent to be moved by compulsory, and not developed enough educationally to be persuaded by voluntary attention. Consequently the form we must seek is spontaneous attention. This is the ideal that is worthy of all effort and cost to the speaker. It is the free gift which every audience has given to all the orators from Demosthenes to Bryan, and to all the preachers from Paul to Jowett. It may seem a paradox to say that it is at the same time a reward and a gift. Yet such is the fact. We must earn it by hard study and the hearer renders it as freely as the fountain plays in the sun and exhibits its spray of rainbows to the delighted eye.

The audience enjoys as much pleasure in receiving as the speaker experiences in proclaiming his message. This means that it fixes its thought upon the object that is presented. There is in a company of people before a pulpit, or rostrum, no such thing as inattention. Their minds are concentrated upon something; but it may unfortunately not be the matter in hand. The eyes that are apparently gazing upon us may be full of day-dreams. In fact, they may not be seeing us at all; while the ears we imagine we are captivating are regaling themselves with the fancied music of sea-shells. Volumes could easily be written alone on this phase of psychology, but Gardner gives us the kernel of it when he says: "The object of such attention is not thrust into the focus by any strong or sudden appeal from without, nor brought and held there by an effort from within. Positively it may be described as a concentration of consciousness under the con-

trol of some inclination which for the time dominates the mind without any serious competition." (Psy. & Preach., p. 175-6). While it is not exercised without volition, it is for the most part generated by two conditions—that of interest in the hearer, and of variety of treatment by the speaker. In other words, there must be an appeal to the interests which the auditor already has in other subjects and the discourse must present something new or strange in illustration or argument. All of us can recall an orator who held us spellbound. We were so absorbed in what he was saying that we were not conscious of our surroundings. What was the secret of his influence over us? Perhaps we had studied botany. He spoke of the lilies of the field. Perhaps we had read ornithology. He drew lessons from the birds. We were pursuing nature studies. His address was spun with vines and adorned with flowers. We were alarmed at the growth of pacifism and treason in war. He was filled with the fire of patriotism.

But this was not all. Besides what we brought to the occasion, he employed such a variety of illustrations and treated his subject in such an original manner, that there was not a dull moment during his delivery. He not only stated that Esther went into the throne-room of Ahasuerus, but he described her entrance so vividly that we seemed to hear her footsteps upon the velvet carpet of the royal audience chamber.

"The fundamental and all-inclusive interest of life is adjustment, and hence the intrusion of a new object or situation into our experience, even though it may not connect itself with the specific purpose which is at the moment controlling conduct, will attract attention because it directly appeals to our interest which includes all others." (Gardner, p. 169).

One of the finest illustrations of spontaneous attention is found in Nathan's rebuke to his face of David's sin. As many instances in history prove, it is a dangerous task

for a prophet to reprove royalty. In going into the presence of the blood-guilty monarch with such a message he was taking his life in his hand. If at the first sight of the throne, he would have shouted, "You gory-handed adulterer!" his purpose would have been defeated and his influence forfeited. But what he said was this:

"There were two men in one city; the one rich, the other poor. The rich man had exceeding many flocks and herds; but the poor man had nothing, save one little ewe lamb, which he had bought and nourished up; and it grew up together with him, and with his children; it did eat of his own morsel, and drank of his own cup, and lay in his bosom, and was unto him as a daughter. And there came a traveler unto the rich man, and he spared to take of his own flock and of his own herd, to dress for the wayfaring man that was come to him, but took the poor man's lamb, and dressed it for the man that was come to him." (2 Sam. 12:1-4).

Several psychological principles are involved in this masterly sermon. It was addressed to a poet, who would aesthetically be charmed with its parabolic form. His interest as a former shepherd was excited by the pastoral picture of the beautiful little lamb. Every step of the pathetic narrative had a novel tone of its own. The sinner's will was captured and vanquished; he was at the mercy of his spiritual surgeon, and when the thrust of the knife came, "Thou art the man!" the awe-struck monarch fell upon his knees in contrition.

This leads us to discuss the use of mental images in the art of discourse. In the old psychologies there was no technical term for these mental phenomena. They were simply called by the general term of representations. Porter says, "The representative power may be defined in general, as the power to recall, represent, and reknow objects which have been previously known, or experienced in the soul." (Human Intellect, p. 248). Later psycholo-

gists define it as a conscious picture of a former experience. As Coleridge sings:

"My eyes make pictures when they are shut.
I see a fountain, large and fair,
A willow and a ruined hut."—(A Day Dream).

Or as Shelly warbles:

"Music, when soft voices die,
Vibrates in the memory;
Oders, when sweet violets sicken,
Live within the sense they quicken."

In other words these images are drawn from the whole environment and life-history of man, are the foundation of each human being's intellectual system, the essence of all philology, and the substance of all vocabulary. Each word of every language is an image, and this is the only medium with which we can address a human soul, or God himself.

Only so far as we can make ourselves understood by an audience can we benefit men and women, and all depends upon the symbols they can comprehend. What idea would an African get of the expression "an ice-cold heart?" What conception has an Eskimo of a scorching desert? Speak to the children of the Prairie of the Psalmist's beautiful outburst, "All my springs are in thee," and they will look blank; translate it, "All my fountains are in thee," and the light of understanding will shine in their eyes. The first they never saw; the second they have in the front yard. If Christ had spoken to the Jews in the literary imagery of Greece, He would not have impressed His gospel upon many minds even in more broadminded cosmospolitan Galilee. But as an oriental He used oriental types of speech, and as a wise teacher, not the Hebrew of the intellectuals, but the Aramaic dialect of the humbler classes. Hence the common people heard Him gladly, not only on account of what he said but also on account of the manner in which He said it.

When Paul making his defense before the council at Jerusalem, threw a firebrand between the Sadducees and

Pharisees, by crying out, "Touching the hope and the resurrection of the dead I am called in question" (Acts 23: 6), no one misunderstood him. He used a grey-old theological term, around which radiated certain fixed ideas *pro* and *con*. But when the same apostle, on Mars Hill, at Athens, discoursed to that occidental philosophical crowd of the resurrection of Jesus, his language was enigmatical. "It was a thing so remote from their apprehensions that they had no manner of conception of it; but understood him in quite another sense, as if he had declared to them two new deities, Jesus and Anastasis." (Archbishop Tillotson). This is the reason that he seemed to them to be a setterforth of a strange god and a strange goddess. Simple immortality they could have grasped, because some of their teachers had given them certain speculative ideas about it; but the vocabulary of Christian faith concerning the reanimation of a dead body was Choctaw to them. (Acts 17:18). Yet there are sermons preached to-day, professedly in the language of the listeners, which one could justly label "Manna." One can not say whether or not their authors understand them, but it is certain the people do not. Nevertheless such obscure preaching sometimes is pronounced "deep, profound," but it is the profundity of the mud-puddle. One can truly not see the bottom, but neither can one safely step into it.

One hearing Wesley for the first time in great surprise exclaimed, "Why I understood every word he said!" What a compliment! Hans and Gretchen, the servants at the church-door, carried away what Luther said to the scholars who were present in the front pews. Of course, it is not only the words, but also the thought that must be plain. But in order that we may reach this great virtue, we must not employ images which are utterly alien to our auditors. A boy nine years old, who loved me devotedly, when on his death-bed was told that I would baptize him, became hysterical, and to save him from spasms, I had to refuse to baptize him, because he had never seen anything called baptism, except an immersion, of which he

had a mortal horror. Had the unwise friends been quiet, he would have been as gentle as a lamb, while I put water on his head, as I did in a similar case, in the name of the Trinity.

Although psychologists make a distinction between feelings and emotions, in such a paper as this it must be ignored. However their importance in the art of persuading can hardly be overestimated. Feeling in a speaker is a fire that kindles a glow in the hearts of his hearers, and without such warmth no preacher ever is successful. It stands to reason, too, that an audience never is more moved than the speaker himself. The secret of exciting feelings, or emotion, was long ago given by Horace:

> *Si vi me flere, dolendum est*
> *Primum ipsi tibi."*

"If you wish me to weep, you must first mourn yourself."

Yet one of the curses of preaching is that often our own sensibilities will not respond and are not in harmony with the sentiment we are expressing. An actor, by a skilful use of the external manifestations of emotion, can thrill an audience, but we are not actors. Henry Ward Beecher goes so far as to say, that it is better to simulate feeling than to seem stolid. But, in the long run, a subtle telepathy will reveal such unreality and then the last case will be worse than the first was. Of course, mere emotion will not convert a soul any more than the heaving tides will shake the saltiness out of the ocean. Unless thought inspires feeling and leads to action, we are a sounding brass and a tinkling cymbal—without warmth as well as without love.

And one of the serious qualities of the emotions is that the same cause will gradually produce lessening effects. The first time one hears a description of the crucifixion, there may be a sobbing heart and a face diffused with tears; the tenth time it may be heard with dry eyes. This rule works both ways—with reference to sin, as well as

with reference to goodness. This truth is admirably stated by Pope in his essay on Man::

> Vice is a monster of so horrid mein
> As, to be hated, needs but to be seen;
> Yet, seen too oft, familiar with her face,
> We first endure, then pity, then embrace."

In consonance with this principle the old-time revival meetings with the death-bed stories associated with them have lost their power to stampede the emotions. We must depend upon the appeal of the truth itself, rather than upon any manner of presenting it. Yet, human nature remaining what it is, we will at our peril ignore the things that either win or repel those whom it is our mission to influence. Aesthetics, logic, argument, sarcasm, indignation, pathos, even humor, all have their uses in the pulpit, but the object of all public address is to induce action, and woe be to us when once the Divine Oracle says to us as it said to Ezekiel:

"And lo, thou art unto them as a very lovely song of one that hath a pleasant voice, and can play well on an instrument; for they hear thy words, but they do them not." (Ezek. 33:32).

The principles thus far hinted at are applicable in private as well as in public ministry. But it must be kept in mind that there must be a difference in the mode of application as between a solitary inquirer and an assembly. Jesus spoke differently to Nicodemus and the Woman at the Well from his discourse on the Mount and to the crowd at Capernaum, who came to receive another dole of the bread that perishes. Peter's great sermon at Pentecost had little resemblance in form to his address in the home of Cornelius. Quintilian says: "There would be no eloquence in the world, if we were to speak with only one person at a time." (I:2:31).

This fact suggests the idea of mass psychology. Mr. H. A. Gibbons, in January "Asia," (p. 5) says, "During the war and since, we have considered ignorance of other races one of the most serious defects of German character. But do not all nations fail in their appreciation of

the mass psychology of other nations?" True, and how many of us are defective in our knowledge of the collective psychology of our audiences? Commander Noel Davis, U. S. N., in the Feb. Geographic," (p. 115), says that, of five rows of mines laid in the North Sea barrage, the first three were densely, or closely, laid for the psychologic reason that:

"Submarines, knowing the barrage was there, would prefer to risk crossing on the surface, even if they knew their chances were less." "This mighty belt of destruction," he declares, "had plucked from Germany her only hope of victory, because the crews of her submarines, after losing their comrades, who tried in vain to cross it, mutinied and refused to risk their lives in what appeared a certain death." (p. 105).

Gen. Foch, at the beginning of the World War, declared it would not be armament or strategy that would win it, but "Soul." We know the powerful use that is made of this subtle and insidious principle in a thousand forms of propaganda and advertizement. The term "psychologic moment" has become a very significant phrase. Less than other vocations can the ministry afford to be ignorant of mass psychology. Is the assembly we are about to address, fuse into unity, convince, and move into action, one of preachers, educators, merchants, or laborers? Is it rural or urban in character? Is it cultured or ignorant? Has it gathered for deliberation, instruction, or inspiration? Do we realize what its various groups want? Above all, do we have a conviction of what they really need? Unless we have some understanding in regard to these points, we will shoot our arrows at a venture and likely gain no objective.

Christ's parable of the sower reveals his knowledge of mass psychology. He never was deceived by a crowd. His newly appointed gospellers needed such a lesson to hearten them against discouragement. They might easily have supposed that such a good cause could not possibly fail but must necessarily always have an inevitable effect. But the Master dispelled their illusion by showing them that it was not chemical but mental factors with whom

they had to deal. The indifferent, the fickel, the double-minded, as well as the spiritually disposed would be elements in their audiences. The preacher's responsibility ceases with his fidelity to the seed of the word. He must sow it, but he can not compel a harvest. It grows and bears fruit only in the hearts in which the Spirit can fructify it. This is the meaning of the Parable of the Sower, which receives illustration in all climes and under all circumstances.

Though Jesus was more than a human being, and consequently spake as never mere man did, nevertheless He may be studied from the standpoint of a preacher. His doctrine gave offense to what psychology designates "the closed mind," but His method was according to that science, for he knew what was in man and how to reach his inner life. He played on human interests as on harp-strings. He knew in what image to clothe His message. He always spoke with earnest feeling and sometimes a tidal-wave of emotion swept over His soul. Yet He also could be gentle as a mother. He could breathe peace; He also could sound the clarion of war.

Godet draws attention to the Socratic mode of driving convictions into a mind which Christ employed at Simon's feast. That host had scruples against a once-miserable woman's demonstration of grateful love. "A certain lender," said the Master, "cancelled the debts of two borrowers—one, a bill of $8.50, the other, one of $85. Which one loved him most?" Simon answered, "He, I suppose, to whom he forgave most." Ορθως ἔκρινας replied the Guest. Under similar circumstances the great Greek used to say, πανυ ὁρθως ἐφης—"thou hast altogether rightly spoken." The logic-chain was forged. The man was fast. He could either candidly surrender, or become impotently mad. That was all.

Psychology as a study in mental discipline has long been a part of every collegiate curriculum. However, but little real interest was taken in it, because it was not supposed to have a practical side. The teaching of it simply was a text-book affair, and after graduation never was seriously referred to, but was treated as one of the jocu-

lar reminiscences of college life. Now all this is changed. Psychological management of men has become quite a business asset. The cabinets and councils of government, especially the bureaucratic sort, both in Church and State, watch for psychologic moments and observe psychologic tendencies, as alertly as an astronomer watches for comets or a bacteriologist observes the culture of disease germs. The new religions of our times all can be explained on the principle of mental science. Joe Smith, Alexander Dowie, and Mrs. Eddy were masters in duping human nature. The whole fabric of revived spiritualism is the result of the as yet unknown laws of the sub-consciousness. It is because of the unexplored Luray Caves of the subliminary regions of the mind, that the subject seems to have an occult aspect. The subconscious, which really only is the unconscious, is voiced in the seance. The medium speaks, not the dead. All this scientific research will some day discover. In the meantime we do not need the corroborating testimony of the departed to assist us in our defense of or to strengthen our conviction in the doctrine of immortality. We have a surer word of prophecy on that subject than the ouija board.

But in the end, the phenomena of the subconscious, as far as they have been ascertained, promise encouragement to the ministry. It is certain that, while the human intellect is not always able to recall an acquired fact of knowledge, it never is able to forget any. Every item of knowledge draws a groove upon the tablet of memory, and as sure as a flooded stream pours its waters into dry old channels, so sure does the overflow of inner, hidden reservoirs of stored experience sometimes seek long-obscured grooves and come to light again. How often the delirious speak of things which their most intimate friends did not know the fever-tossed victim ever had heard or seen. People who, for half a century, had not spoken their childhood's tongue, in the hour of death again begin to speak in the language which their mothers taught them in their infancy. Why should it not be that the Gospel should be inscribed upon the heart as upon marble, so that it never could be erased again? And al-

though the lichens and the moss grow upon the tablet, or the weeds and brushwood cover it, and their owners lose all consciousness of the inscription—what if it remain, and its forgotten, but not erased lettering, be revealed by the light that shines in the death-valley from the presence of the Light of the World? Yes, there is undoubtedly more under the threshold of the temple than our philosophers have yet dreamed of, or our scientists discovered. We are confident our message, once heard, can not be forgotten. It is lodged in unseen treasuries as gold, and wherever it is, the Spirit can and will find it and bless it. Hence, at least its echoes will reach into the eternities and the true prophet will be free from blame.

York, Pa.

ARTICLE V.

CURRENT THEOLOGICAL THOUGHT.

I. IN ENGLISH. BY PROFESSOR J. A. SINGMASTER, D.D.

(From the April Quarterlies).

THE INJUSTICE OF ZIONISM.

"Reduced to its simplest terms, Zionism is an organized movement to make of Palestine (an Arab country) a Jewish state or commonwealth. Since at present there are about eighty thousand Jews among the seven hundred thousand inhabitants of the land, it is essential for the establishment of this Jewish national home that Jewish emigration to it be not only encouraged but fostered and subsidized by organizations outside of Palestine. Funds must be raised in Europe and America, and Jews must be sent back to their ancient heritage. When they arrive by the thousands and tens of thousands from all over the world—but chiefly from Rumania, Poland and Russia—then the work of Zionism will be to educate and weld these descendants of the twelve tribes into a unified whole which shall be the new Jewish nation." "To sum up the whole matter, Zionism does not offer a just settlement of the Palestine question; that can never be reached by hearing simply one party, whether it be Jewish, Christian, or Moslem. The fate of this country is not a matter for Zionism to settle, for it affects the whole world. Three great historic religions turn to this small land; for, though small, it is too large for any one race or religion to lay claim to it. If the Jews once fought for it, so did crusading Christians, and the soldiers of Saladin. It must be a land whose destiny is decided and whose future is won by its own people. It must be assisted to work out its own salvation; it should not be forced to accept a society, a culture, a government thrust upon it from without. Peace and justice are the great

desire of that land which itself has been the desire of all nations. Surely the world will see that peace and justice are granted her." Edward Bliss Reed in *The Yale Review.*

THE CAUSE OF ARMENIAN UNREST.

To sum up our present unrest, from a Christian point of view, the first cause of the world's troubles to-day in Russia, in France, in England, in America and in our populations, in all classes, in young and old, in corporate and individual activity is:

1. A misplaced social ideal. The Christian Social Ideal was given by our Saviour when He said: "Seek ye first the kingdom of God, and all these things shall be added unto you."

2. A failure to recognize on the part of rich and poor that the blessedness of life of the individual's method of getting the most out of his life does not depend on economics or business prosperity. "A man's life consisteth not in the abundance of the things he possesseth.

3. A failure on the part of the radicals to realize the colossal and irreplaceable treasures that we have inherited from past generations and a willingness to destroy the old, whether good or bad. Order, justice, knowledge, education, wealth, capital, all our institutions, stability of government and our liberties themselves have been toilfully and painfully built up by the struggles and victories of many previous generations. They are not the creations of a moment, but they can be destroyed in a moment.

4. A failure on the part of the conservatives to realize that a new order has actually come about and that traditional privileges and authority can no longer be justified or maintain themselves on the basis of the past. That new rights founded on justice must be recognized by those in power and new adjustments must be made. Otherwise it will be an unending battle of might on both sides, and the victory will be to the strongest and right and

civilization will disappear. The late Dr. T. E. Schmauk in *The Lutheran Church Review.*

THE CHRISTIAN CONCEPTION OF GOD.

Even without a supernatural revelation there is still that within man which cannot be permanently confined to the degradation into which he has fallen. Man's own intellectual and moral natures react against the follies of heathenism. That there is a God is a universal truth of human nature. It is only when the promptings of the higher portions of his nature are violently suppressed that he can reach any other conclusion. The testimony of travelers and explorers of the first rank to-day only confirms that of centuries before us. Wherever man exists there is in some form or other, and to some extent or other, the stretching forth of his heart towards the unknown God, as plants in a dark cellar send forth feeble shoots towards the faintest ray of life that pierces its gloom. The various arguments for the existence of a God, cosmological, teleological, ontological, moral and historical, are well knewn. Of these only the ontological has been found exclusively in Christian writers. Plato and Xenophon have both described Socrates as dwelling on some of their forms. That there is one true God can be known by Nature; but how He subsists, only by Christianity. Natural religion leads to the *that;* Christianity alone, to the *how.* Some suggestions that He subsists as love, may be found from Natural Religion; but there is no certainty until we come to Revelation, and what it means we cannot tell except in the light of the fullness of the Gospel of Christ. Dr. Henry E. Jacobs in *The Lutheran Church Review.*

THE FRAUDS OF SPIRITUALISM.

Mr. Joseph R. Rinn, a New York merchant, but also an expert conjurer, offers to contribute five thousand dollars to the Society, if the spiritualists will produce any evidence of "Survival" satisfying to a properly chosen committee. He was himself a member of the Society, a

close associate of Dr. Richard Hodgson, also a member, and a distinguished one. Mr. Rinn says he has a sealed letter from Hodgson written a few hours before his death, and offers another five thousand dollars to any one who can learn from the spirits its contents. By way of showing his faith by his works he publicly produced a message written on a slate from "Raymond" in the presence of a larger audience. The holder of the slate, a believer in the spirits, was blindfolded. The audience saw Rinn write the message with his great toe. In short, Faraday was wiser sixty years ago than Sir Oliver is now. The bubble will burst after a little. Mr. Rinn makes this interesting statement: "I am one of the oldest living men to-day that have been active in Psychical Research, starting in in 1885, and a co-worker with many of the ablest men in the Society for years. Not one particle of evidence exists worthy of the name, in support of either Spirit Communication, or Telepathy which so many think proven. I have offered rewards for years for proofs of telepathy, clairvoyance, and all the other occult claims made by believers, but nobody has ever been able to give the slightest reliable evidence in their support." "No real scientific investigations have ever been made by any of the so-called investigators with scientific names, as they were all easy marks for frauds." From an article on "Spiritist Theologians" by John Fox in *The Princeton Theological Review.*

COMMUNICATION WITH THE DEAD.

We are made suspicious by the exposed or confessed fraud that has attended spiritism. Mrs. Piper, who mystified Harvard, was afterward proved to be a fraud. The French mechanician, who built the concealed stairway for Madame Blavatsky in Madras, India, later betrayed her secrets. Palladina, who rang weird bells and filled the room with roses, was shown by Columbia University specialists to be a contortionist. A medium in Tennessee was convicted by Dr. R. N. Barrett of being nothing more than a mind reader. President G. Stanley

Hall, of Clarke University, has investigated all kinds of mediums and finds fraud and deception, conscious or subconscious, everywhere. A clairvoyant, who has abandoned his practice, tells Sir Oliver Lodge that the mediums are duping him. By the way, "Raymond" is the heart-throb of a broken-hearted father. One feels through the interviews that the wish is father to the thought, and the bereaved father hears what he wishes to hear. Sir Oliver has failed to cite any conspicuous cases which have been checked and verified with the scientific technique of a physicist. Is not spiritism explicable upon some such hypothesis as animal magnetism or telepathy? Where is the proof to an unbiased mind, that the communications come from spirits? If they do come from spirits, are they not evil spirits? Dr. Geo. W. McDaniel in *The Review and Expositor*.

THE LORD'S PRAYER.

In both the Old Testament and the New there is a climactic point, a passage, I mean, which epitomizes all the teaching of that section of our Bible that we should be eager to save it were all else to be destroyed. In the Old Testament it is the Ten Commandments, which form a foundation for civil society. Society would go to pieces were not the Ten Commandments understood and usually obeyed. In the New Testament it is the Lord's Prayer, which lays foundations for the harmonious inner life as the Ten Commandments do for the outer. Here speaks the aspiring spirit to its Maker. This is the love-song of the Christian world. Few precepts of our Master, I suppose, have been more widely observed than that we are to "pray in this manner." For most of us that day would lack something in which the Lord's Prayer had not been repeated. It fits all circumstances. It is the chant of the saint in his most exultant moments, his refuge and solace when most depressed. The poor sinner, who through walking in the ways of vice has almost lost the power of aspiration and can no longer formulate for himself his

better desires, finds in these sacred phrases his appropriate utterance.

Everywhere, indeed, the Prayer is used. And I believe we should be in error if we thought to disparage it by saying that for the most part it is repeated without our being distinctly aware of its meaning. In this I find no blame. It is a diseased and morbid condition of mind that seeks to be persistently conscious. Our home affections would not be the sweeteners of life that they are if we were asking ourselves perpetually "How much do I love these members of my household?" We preserve sanity best by taking our daily affections as matters of happy course. And just so it is in our ordinary repetitions of the Lord's Prayer. In the common use of it we rise into sacred atmosphere, where someone holier than we seems to be speaking for us. George Herbert Palmer in *The Harvard Theological Review.*

THE APOSTOLIC SUCCESSION.

Now, the Episcopal Church, contrary to popular belief, has no theory about the apostolic succession, or the historic episcopate, beyond the fact that it is the ancient method of preserving continuity of the Church and bestowing the gift of Pentecost, by which the Church is to be led into all truth. You cannot preserve any society, which has a gift and a message, without guaranteeing its continuous identity by some authorized form of installing officers and bestowing powers, and this must be done, in every case, by those officers who have the gift and the message to communicate. The question whether bishops were an apostolic order, or whether government by bishops is an essential part of the episcopal hierarchy, is a different and subsidary question.

The essential things are (a) Was there a gift at Pentecost, called the gift of the Holy Ghost, which is essential to that unity of the spirit which the apostle recommends, and which is really the corporate unity of the society? and (b) Was the administration of the laying on of hands the means by which the various officers of the Church

were publicly set apart and designated? And has any one since had any authority to break the continuity by substituting some other principle?

The exercise of the episcopal authority in Dioceses is unquestionably a later growth, and not essential to the principle that the organization which Christ founded has continuously existed as the vessel in which certain sacred deposits have been kept, and that, notwithstanding its spots and wrinkles, it is the Church which Christ will present to the Father, without those spots and wrinkles which have disfigured it on earth. From an article on "The Policy of the Episcopal Church" by Bishop Irving P. Johnson, in *The American Journal of Theology.*

THE FEDERAL COUNCIL.

As the medium through which the Christian impulse to serve is to find most effective expression, the Federal Council does not regard itself as an organization unrelated to the Church. It does not stand apart from the churches. In them it lives, moves, and has its being. It is only the "sum of its parts." Its function is to "express the will of its constituent bodies, and not to legislate for them." It therefore does not create new agencies to do the work of the churches or of the denominations. Its policy is to use existing agencies, whether within denominational or interdenominational spheres. Its task is not so much to do things as to get the denominational bodies and the interdenominational movements to do the work of the churches in co-operation. "Here its function is not that of overseer and director, but that of an agency for the correlation and the co-ordination of existing forces and organizations, and so far as it may be permitted, it is to recommend, give guidance, and point out the way." From an article on "Church-Union Movements in America" by Peter G. Mode in *The American Journal of Theology.*

CURRENT THEOLOGICAL THOUGHT.

II. IN GERMAN. BY PROFESSOR J. L. NEVE, D.D.

(A Remarkable Publication by Dr. Theodore Kaftan.)

The bishop ("Generalsuperintendent"), now "Emeritus," of Schleswig, Dr. Kaftan, has published a pamphlet of unusual interest at this time. It appeared immediately upon the downfall of Germany with the title "Was Nun?" (What Now?). (Doerffling und Franke, Leipzig, 1919. Price Mark 3.85 plus "Valutazuschlag.") It has three parts. The first is very brief, covering four pages only, and bears the heading "The hard blow" (Der grosse Schlag). It shows how little the German people had been expecting what came in the days of the armistice. This introductory chapter is a master-piece of dramatic description.

Then follows a long chapter with the heading, "Wie kam das so?" in which the author, a keen and an independent thinker, tries to account for the downfall of the country of which Schleswig was a part. He investigates the question of "right," of right according to Christian ethics and of guilt according to God's revealed law. It is the moral earnestness and the willingness to admit Germany's guilt, irrespective of sin and guilt on the part of its opponents, that makes this pamphlet so interesting.

Dr. Kaftan starts out with a severe arraignment of the former German government for breaking the treaty with regard to Belgium. He discredits altogether the consequent endeavors to prove that Belgium, in its understanding with England, had abandoned its neutrality, and he ends with the declaration: "We broke into Belgium simply because we believed that in this way we could dispose of France in four weeks." In this connection, as again and again in his discourses, he accuses the government and the general staff with having ignored the "imponderables," in this case the moral law, as a telling factor in the conflict. (It contrasts strongly with the first

book of Professor Muensterberg at Harvard on the world war, in which he argued that every action of a nation, dictated by necessity, is morally right.) Referring to what is frequently heard, namely that diplomats and generals cannot be classed and judged "as pupils of a Sunday School," Bishop Kaftan drives home the lesson by saying: "In our indemnity to Belgium, which we shall have to pay for many years, we will atone for the mistake of the diplomats and the general staff in regarding themselves exempt from the moral law."

In the course of his conscientious investigation he characterizes the politics of Germany since Bismark's time as too much a politics of force ("Gewaltpolitik"). He sees the elements of it in the U-Boat war; in the introduction of poisonous gases; in the refusal of Ludendorf to make concessions at a time when this was demanded by many in Germany and also in Austria; earlier in the politics of Prussia in the dealing with Denmark (1864) and in the annexations of 1866; with France in 1871 when not only the actually German, but also the French districts of Elsas-Lorain were annexed; in the attitude of Germany on the problems before the Hague Tribunal; in Germany's naval program under von Buelow and von Tirpitz, which was for offensive instead of for purely defensive purposes. "Foolish," Kaftan calls it, because there was no prospect that Germany, without allies, would ever arrive at a real mastery of the sea. It was "Gewaltpolitik" everywhere! The influence of ideas upon world-affairs, here the element of good will among nations (again the "imponderables"!) was too much ignored in the politics of the arising Germany.

Dr. Kaftan is far from admitting that there has been no sinning on the part of Germany's enemies. He mentions instances but he dismisses this matter, because he wants to testify to his own people of a guilt which they must realize.

Next he asks whether Germany bears the responsibility for this world war, as it is charged by her enemies. He admits that there was a war party in Germany, but insists that it was a minority and that it did not control

the government. Yet he confesses that there is much in the negotiations between the powers in those days of July 1914, also in the attitude of the German government, that he cannot understand, and as one nervously searching for truth he hurls question after question. He finds comfort in the note of Bethmann Holweg to Austria: "While we are willing to fulfill our duties as an ally yet we must decline, by having our counsels ignored, to be drawn into a world war through Austria-Hungary," and then he insists that Russia's hasty mobilization was in reality the immediate cause for the outbreak of the horrible conflict. But then he says that the finding of the *immediate* cause settles nothing in the discussion of responsibility for the war, because the real causes of this great catastrophe are to be sought far back of those closing days of July 1914, namely, in the conflicting interests of the powers, especially of Europe, which were racing with ever increasing armaments for the markets of the world. But this conception of general responsibility does not keep the author from preferring severe charges against his own nation as we have seen. He sees a fatal mistake in Germany (under von Buelow) declining, about the beginning of the century, the overtures of England which, feeling the need of an ally on the continent, sought an understanding with Germany regarding colonial and world-market questions. He speaks respectfully of America and of President Wilson in discussing America's entrance into the war, calling attention to the fact that even as late as January 22, 1917, Wilson spoke before Congress for "a peace without victory." He insists that it was the ordering of the unrestricted U-Boat war and the ignoring of America that "torpedoed the German empire."

In the third section of the book, headed by the question "Was nun?", Dr. Kaftan insists that there is no hope for the recovery of Germany as a nation except through a thorough moral regeneration. He sees the chief trouble of Germany in her yielding to practical materialism. A regeneration is needed that will show itself in the life of the nation as a whole. Sin must again be taken as real "depravity," as the "radical evil," not merely in the mean-

ing of Kant, but in that of Augustine and Luther. Dr. Kaftan deplores that so large an element of the educated among the German people have been exalting the technical sciences and realism and have lost the appreciation of idealism and the "imponderables." It must be learned again that science can not solve the highest problems of man's existence and relation to God and eternity. Germany also needs a return from intellectualism. In her schools she has permitted the old, good pedagogy of Luther, so important in the training of character, to degenerate into didacticism and a mere drill of the intellect. The press also is in need of regeneration; the good and conservative writers are to be supported against those whose influence is pernicious.

Dr. Kaftan then goes on to show how that regeneration must manifest itself (1) in the congregation of Christians, (2) in the life of the State, and (3) in the relations to other nationalities.

In the breakdown of the State Church he sees a divine judgment on an unnatural and ungodly alliance. He warns the new statesmen not again to use the Church for political ends. But neither does he advocate a Free Church after the pattern of America. A free church (Freikirche) is to him "ultima ratio," a last resort in case the real plan should fail. He wants a People's Church (Volkskirche), that is, all willing to remain in the Church are to be considered church members, and the support of the church is to be raised by a tax levied upon all who do not refuse to be taxed for this object, the State aiding the Church in levying and collecting the tax. Then the author takes up the problem of religious instruction, and here he demands for the public school confessional teaching. This can be defended only on the basis that, in Germany, given communities represent almost exclusively one confession. In case the anti-religious elements should succeed in forcing a school without confessional instruction (Simultanschule) then Dr. Kaftan regards it as the sacred duty of the Church to arrange for an independent confessional parish school. The diaconate for men and women, always a powerful influence in Germany

and a prominent part of the Inner Mission system, is to be strengthened. Evangelization of those that have drifted from the Church, and the cultivation of Christian fellowship for believers is urged. The author even urges a training of the Christian people with regard to the problems of politics involving religious and moral questions. Here the Christian press is to be used.

Dr. Kaftan next deals with reconstruction in the State. In words of deep melancholy he compares the mutilated Germany of the present with that of the past, but he admonishes his readers not to lose courage but to consider how much is left of the Fatherland and how much there is to enjoy. Here he uses language, which for description and power of appeal and depth of soul, must be read in the original to be appreciated. Very interesting is what the author has to say on the change of government in Germany. He praises the idea of self-determination, but denies that in the adoption of the republic the German people has determined itself; the republic, he says, was forced upon the people by the social revolution which took the nation by surprise. He is opposed to a constitutional monarchy, such as Germany had under the Hohenzollerns. The government of Germany, he tells us, must never again be placed in the hands of one individual, no matter how talented he may be. A constitutional monarchy like Germany had, under the lead of Prussia, rests upon militarism and bureaucracy (red tapeism) and must never again return. Yet Dr. Kaftan hopes that with the awakening of the German people from its present state of socialistic intoxication it will decide for a "parliamentary" monarchy after the fashion of England. He says: "We will all fare better under the continuous government of a prince than under a changing presidency....because the interest of the prince is identified with the whole of the nation while the president of a republic is identified with his party." This does not ring true to a real democracy. A government like that of England will always be, more or less, an oligharchy. Yet Dr. Kaftan wants no change from the present form of government in Germany by revolution. However if a re-

turn to the ideal monarchy, as he conceives it, does not come by real self-determination in the orderly way of vote it must not come at all. On pp. 62 ff. the author discusses the problem of the representation in democracy and the elective franchise. He defends *universal* suffrage, but does not favor an *equal* suffrage irrespective of conditions. In the *organism of all interests* in the nation (not of the Junkers only, neither of the "workmen and soldiers" only) he sees the true basis for suffrage; in the indiscriminate "equal" vote of all, he sees the misconception of the nation as a heap of sand. When the ignorant is placed on a level with the intelligent, the thriftless with the industrious, the property-holder with him who owns nothing, the author sees the doors opened for the influence of money and demagogery. But Dr. Kaftan's ideals have not been realized in the new German constitution. He is pessimistic in regard to a fundamental correction and, therefore, suggests as correctives of unwise measures, resulting from the popular vote, a double house of government (as in England and in America) and also the referendum.

We shall close with a brief review of Dr. Kaftan's views on the present Germany's relation to other nations. He agrees with the idea of the self-determination and self-government of the small nations. In this he sees a divinely given right that should never have been ignored by the larger nations, and therefore he cannot see that it should be denied Ireland, India, Egypt and that Elsas-Lorain should go back to France without self-determination by vote. He calls it insane and brutal to force the life of one nation upon another. Austria had no right and Germany had no right in aiding Austria to force Bosnia away from Servia. But the difficulty is with regard to the boundary States where different nationalities will always mingle. Here the principle of self-determination can not always help out. The author lays down this principle as ethnically incontestable: In ethnically mixed boundary territories the ruling nation must respect the minority's right in language, custom and civilization, to which the minority must respond with real loyalty to the

government under which it is living. Thus Dr. Kaftan, then bishop of Northern Schleswig, wrote before the war in his "Untericht im Christentum." We pass by his very instructive discussion of right and wrong in the cession of Northern Schleswig to Denmark, of Posen, etc., to Poland and of Elsas-Lorain to France. He asks whether there is a future for the vanquished Germany. His answer is: Not if the German people refuse to return to God and Christ. A continuation in the religious laxity that has marked the history of German civilization during the last fifty years, he warns, will send the nation still further downward. But in the event of a return to religion, what may the future of Germany be? His answer is: Pan-Germanism is buried once for all, and this, he says, is not to be regretted, because "Weltmacht" is ethically wrong—for Germany as much as for England. He adds: And history has proved that Germany, at least when under the leadership of Prussia, had not the faculty of governing other nationalities. Prussia had not the gift of reconciling and winning a conquered people, a faculty which the English seem to have. Again Dr. Kaftan asks: Has Germany a future? and he answers: God could not use the German people in the state of mind in which it was. It is now in the furnace of His judgments for recasting. On the result of this process depends Germany's future as a nation. Its development along militaristic lines came through Prussia, the first military power of the world, the schoolmaster of all nations. In everything that can be managed in military fashion, our author asserts, Prussia has shown a remarkable ability; but wherever the Germans departed from military ideas, other parts of Germany surpassed Prussia; for instance, Saxony (Leipzig) in education, Bavaria (Munich) in art. The wealth of Germany, Dr. Kaftan remarks, lies in the remarkable variety of the gifts of its constituents. He suggests that it may be one of the tasks of Germany to develop for the world a workable socialism. And certainly in the field of science and art Germany, without claiming a monopoly, will render its contribution to the civilization of the world. Further, he thinks, that in co-

operation with others it will be the task of German theologians, by continuous hard thinking and investigation, to digest (verarbeiten) the problems of modern theology, separating gold from dross, and to present what is undeniably truth to the Church of the future. We refer to what we wrote in the January number of the QUARTERLY on the "modern positive school" of which Dr. Kaftan is a prominent representative (p. 124). But this task, he tells us, is only a part of a far greater task. It includes the whole higher life of humanity. The undeniable truths of the exact sciences are to be found and to be recognized, and at the same time the highest problems of human existence in the field of conflicting world-views are to be investigated. Here the defenders of the Gospel and the representatives of German idealism are allies in a great struggle for a Christian world-view. Here is a field where the German people have not a monopoly but nevertheless a special calling. And this genuinely German ideal, the author remarks, towers high above the Prussian ideal. On the economic situation this pamphlet, written before the conclusion of the Versailles peace treaty, says very little, except that it admits that there is a time of extreme poverty ("Verelendung") before the new Germany.

ARTICLE VI.

REVIEW OF RECENT LITERATURE.

GEORGE H. DORAN COMPANY, NEW YORK.

The Menace of Immorality in Church and State. By Rev. John Roach Straton, D.D., Pastor Calvary Baptist Church, New York City. 12mo. Cloth binding. 253 pages.

This is the voice of a new Daniel come to judgment. Indeed, none of the old Hebrew prophets ever uttered a more severe indictment of his age and people, or a sharper and more insistent call to repentance and amendment of life. In a sub-title this series of sermons by Dr. Straton is called "Messages of Wrath and Judgment", and they deserve the title. They are simply terrific. The saddest thing about it is that there is only too much reason to fear that they are fully justified by the facts with which they deal. It may be that occasionally Dr. Straton is led into some extravagance of statement by his burning zeal for the truth and for righteousness, and his fiery vehemence in the denunciation of sin and impurity in high places and in low places, and also by his hot indignation against the churches and the ministry because of their failure to utter the warnings and rebukes that are deserved, and their tendency to prophesy smooth things when they ought to be wailing out the lament of Jonah in the streets of our modern Ninevehs, "Yet forty days and Nineveh shall be destroyed."

For example, in his "Introductory Message" he says, "The trouble to-day with many of our churches is that we take up so much time defending our denominational trenches from each other that we have but little strength left to turn and fight the devil who is assailing us all from the flank and rear." This might have been true a century, or even a half century ago, but there is little justification for such a charge against the church and ministry of to-day. The tendency now is all the other way, to ignore differences of doctrine and practice, to break down all middle walls of distinction and to minify the importance of holding fast to the faith as it was once delivered to the saints. The Dr. is far nearer the truth when he says a little later, "Many preachers to-day have surrendered to the demand for 'smooth things.' For two generations, now, German materialistic and rationalistic

philosophy has misled the theological thinking of our seminaries. The pulpits of our land, therefore, are occupied often by animated question marks rather than by fearless prophets of God. These dear brethren, in the pride of their rationalism and the exuberance of their surface optimism, are preaching a milk and water theology, when they have any theology at all. They are trying to heal the awful cancer of human sin with soothing syrup. They are sprinkling cologne water upon the putrid iniquities of a rebellious race!" Even this is too sweeping to be true. It would be easy to point to other similar cases. But where there is so much that is true and admirable it seems very ungracious to find fault, and we are not disposed to do so. We are far more inclined to commend and to praise.

The situation is certainly bad enough, and the need for plain speaking, such as we have in these sermons, or addresses, is real and pressing. It is refreshing, indeed, to find a man who is ready to speak out in such clarion tones and without any mincing of words, or any camouflaging of terms. It would be well if more pastors not only in New York, but in all our other great cities, and even in the smaller towns and in the villages and country, would lift up their voices and cry aloud, as does Dr. Straton, against the "flippant, pleasure-loving, Mammon-worshiping, Sabbath-breaking" spirit which seems to have seized our people all over the land, and to be sweeping them on towards a perfect riot of worldliness, and even worse. It is certainly important that all our people, and especially the membership of our Christian churches, should be reminded "that there is another standard—the standard of a pure church; the standard of a holy religion; the standard of a regenerate heart; the standard of victory over sin and the world, instead of weak-kneed and cowardly surrender to them."

Besides the "Frank Introductory Message" with which the book opens, there are fifteen sermons or addresses. They are on such subjects as "The Capture of Christian Churches by the World," "Slaves of Fashion: the Connection Between Women's Dress and Social Vice," "The Awful Corruption of the Modern Theater," "Dogs Versus Babies: The Shadow of a Great Sin," "The Scarlet Stain of Sexual Impurity," "The Re-establishment of a Right Home Life, the Mainstay of the Republic," "A Real Hell for Real Sinners," etc.

It is difficult to pick out a few sentences here and there that would give any fair idea of the trenchant style and the scorching condemnation of evil doing of every kind,

and of the follies of fashion that often lead to vice. Here are several extracts from the address on "Slaves of Fashion," which refer to the present extremes of women's dress that are calling forth so much criticism even from the secular press:

"At one time the skirts were so wide that two ladies filled a parlor, but anon the word was passed down the line from Paris, and the hobble skirt dawned upon us with the 'Standing Room Only' sign displayed. The public was much diverted with the changed steps of ladies as they tried to walk, and with their fantastic contortions in their efforts to get on street cars and climb stairs.

"Then, once more, the fashion masters cracked their whips, and the skirts were widened some, but at the same time the decree was sent forth that they should also be shortened, and the results were indeed startling. There followed an abbreviation of length that greatly gratified male curiosity with a display of color effects in shoes and hosiery that suggested at times glimpses of the Aurora Borealis!

"Then came the 'transparent skirt,' which was one of the most brazen bids that the devil ever made for the destruction of the modesty of American womanhood. And now, once more, in all its wierd wonder, we have in our midst the hobble skirt, so that the man of humorous tendency does not have to go to the playhouse for a good laugh. All he need do is to stand on the street corner and watch the procession.....

"Do the good women of to-day, who allow themselves to conform to the degenerate fashions that are imported from Paris, really know the harm they often do by their extreme and questionable styles of dress? If some of our ladies, when they attend the ball or theatre or walk the streets in garments that look as though they had been taken out of a nightmare, and so abbreviated as not decently to cover their forms, if some of the ladies thus attired could see the men turn to gaze at them, and could hear their remarks, they would understand the profound harm that they do by such thoughtlessness in the matter of dress. For the sake of being considered 'smart', they help to destroy man's respect and veneration for womanhood, and thus make it easier for men to surrender to their lower passions, and drift into sin. The slavish following of foreign fashions has been an ally of vice for years, in all our cities.

"Two friends some time ago were at the theater. As they looked across the expanse of gleaming shoulders,

breasts and arms, one said to the other: 'Jim, does not the Bible teach that after Adam and Eve ate the forbidden apple they knew that they were naked?' 'Yes,' replied the other, 'I think so.' 'Well then, Jim,' said the inquirer, 'from appearances here, don't you think it is about time to pass the apples again?"

JACOB A. CLUTZ.

A Better World. By Tyler Dennett. Pp. 173.

This book deals with present-day problems of a most pressing nature, such as the League of Nations, Christianity, Democracy and Internationalism, Non-Christian Races and the New Patriotism. It is full of facts which intelligent people should know. Its plea is for a better world through the acceptance and practice of the Gospel of Jesus Christ. It demands justice for all people, regardless of race, color or present condition. The non-Christian religions are in a state of decay. Islam has been shattered. Animistic faiths are puerile. Hinduism is disintegrating at the top and the bottom. The Chinese have strictly only a moral family code, and the Japanese have identified religion and their form of government. The Greek faith in Russia is dead. Romanism is discredited in many lands. Now is the time for Protestantism, which is, alas! "ignorant, indolent, divided, inarticulate," but it has true elements of power. The author is probably Unitarian in faith, for he denies the omniscience of Jesus.

J. A. SINGMASTER.

THE MACMILLAN COMPANY, NEW YORK.

A More Christian Industrial Order. By Henry Sloane Coffin. 12mo. Cloth binding. 86 pages. Price $1.00.

Dr. Coffin has published several other volumes dealing with this same general subject. One of these was "Social Aspects of the Cross." Another was "The Ten Commandments, With a Christian Application to Present Conditions." More important, perhaps, than either of these was the volume containing his Yale lectures on the Lyman Beecher Foundation delivered two years ago, and published under the title, "In a Day of Social Rebuilding." The fine Christian spirit and the strong common sense displayed by Dr. Coffin in these other volumes have prepared his readers to give a hearty welcome to this new volume from his pen.

The general spirit and aim of this discussion are very well indicated in such sentences as these, from the "In-

troduction:" "If by a solution of the industrial question is meant a detailed plan for the organization of the world's work, we know from experience that we cannot expect such explicit guidance from Christ. Our Father shows His confidence in His sons and daughters, and educates us by making us in every century work out the Christian solution for our time....But we believe that in the Spirit of Jesus we have a guide enabling us to think out what is our Father's mind for any situation, and we come with that Spirit's leading to the circumstances of our day, and ask what is our Christian duty as producers and consumers, as owners and investors, as employers and employees.....Christianity is not dynamite but leaven. We take the situations in which we find ourselves and seek to permeate them with the mind of Christ. We do not deal with the ideas of democracy as though democracy were the crowning divine arrangement of human history; but democracy is the issue which confronts us to-day. Our successors, a century or a half century hence, may face other aspects of the problem. We are not asking what is *the* Christian industrial order, and hoping to see and, if possible, establish the final economic organization of mankind. We are asking what the Spirit of Jesus would create out of the existing social system in order that we may be led into a more Christian social order. This is our task assigned us in our momentous day."

There are five chapters bearing the titles: "The Christian as Producer," "The Christian as Consumer," "The Christian as Owner," "The Christian as Investor," "The Christian as Employer and Employee." There is also a brief "Conclusion" on "Democracy and Faith."

These titles give a general idea of the scope of the discussion. The aim is practical rather than speculative. It is an honest and sincere attempt to apply the teachings of Jesus and the spirit of Christian service to all the perplexing problems which are now vexing society in this country and throughout the world, and out of which comes the social and industrial unrest that is threatening not only to disturb the public peace, but to destroy all property and to overturn the very foundations of civilization itself. If some effective remedy cannot be found, and that right speedily, it is altogether possible that the coming years may see a repetition in other lands of the recent terrible experience of Russia under Bolshevist rule.

Dr. Coffin, very justly, sees no solution for these prob-

lems in education or in legislation alone either separately or together. At best, they might furnish some temporary relief or amelioration of the evils complained of. But the roots of the evil, or the evil roots, will still remain, and the disease will be virulent as ever. Even if it should be repressed in one direction it will soon break out in some other direction, or in some new form, and the new eruption is likely to be all the more violent and dangerous just because of the temporary repression.

The only real and permanent solution is to be found in religion, and the only religion that has sufficient truth and vitality to accomplish the task is Christianity. Christianity can do its work only in proportion as its principles are really accepted as working principles, and are allowed to shape the characters, and govern the conduct, and rule the lives of at least those who profess it. The chief trouble with both the Church and the world today is that while Christianity has been widely accepted as a creed, it has never been really adopted as a rule of life by even a majority of those who call themselves Christians. The solution is there, but it has never been really tried. Let us now be honest and sincere. Let us ask what Jesus has to say on the problems that are before us. Let us ask what would be the Christian solution of them. Then let us be manly enough, and Christian enough to act accordingly, and to do all we can to induce other men to accept these principles and to act in accordance with them. This is the author's general thesis. A few extracts will illustrate his manner of presenting his argument.

From the chapter on "The Christian as Producer:" As Christians we are opposed to arrangements which prevent men and women from doing the utmost in their callings consistent with their health of mind and body. Christian democracy in industry cannot mean leveling down, retarding the speediest to the pace of the slowest, and limiting the vigorous to the capacities of the frail. That is to restrain God-given powers. In industry, as in other matters, 'we that are strong ought to bear the infirmities of the weak.' There should be fellowship in sharing the results of labor and generous treatment of the less capable but there is nothing Christian in confining the able within the limits of the feeble. The relation of pay to the quantity or quality of the work is another matter, and no Christian works primarily for what he makes in money; but every man must be free to give in service to the community as much as in him is.

"Christians as producers wish to put *themselves* into their work...The worker's interest and conscience must go into his task, whether that be writing a sermon or feeding a furnace.....It is plain that men's hearts are not in the enterprises of to-day; and the consequent production is often half, or considerably less than half, what it might be. Must we not look for solutions that will give men a feeling of proprietorship and obligation in their work, a voice in its control and a knowledge of its policies, with an appeal in it to their hearts to do their utmost for the service of the community?"

From the chapter on "The Christian as Employer and Employee:"

"No one can be content with the present situation in which employers and employed are drawn up in mutually suspicious and hostile camps, and the community suffers from an epidemic of wasteful and embittering strikes and lockouts, calling often for the armed intervention of police and troops. Thoughtful men realize the existing state of affairs cannot be indefinitely prolonged. Some cataclysm will occur, and by this time, God knows, we ought to appreciate what cataclysm means. As Christians we are confident that we possess the secret of avoiding such a disaster; we know that the situation can be entirely changed if we can induce men to adopt our spiritual principle...We are convinced that once the Christian mind dominates our industrial situation, methods of Christian adjustment will follow. We, therefore, try to face present conditions with the searching conscience of Christ.

"A first criticism of ourselves is with our attitude both as employers and employees towards the public; we are too generally competing for private gain instead of cooperating for public service.....We have to remind both that from the Christian standpoint they are fellow-servants of the community. And we cannot fail to be sympathetic with efforts made by the community to assert its right to be served, and to insist that employers and employed concern themselves primarily with meeting its needs, looking only for a compensation which the community considers a reasonable return for the services they render.

"Our next criticism has to do with the relation of employers and employed to each other....Both organize men for defense; both stress loyalty to the group; both tend to subordinate the individual's freedom and conscience to the group's will....But from a Christian point

of view both have the grave defect of being organized for conflict. They stimulate the combative and not the creative spirit.....And it is of vital moment that we Christians exercise our ministry of reconciliation in our industries to-day...As followers of Jesus we believe in fellowship, in bringing representatives of seemingly hostile interests face to face, and keeping them in personal contact, in getting them to share responsibilities and to lose their selfishness in the more inclusive aim of the community's service."

JACOB A. CLUTZ.

The New Testament. Edited by R. G. Moulton, Professor Emeritus of Literary Theory and Interpretation. Cloth. Pp. 437. Price, $2.25.

"The Modern Reader's Bible" has been before the public for twenty-five years and has been received with great favor by thousands of readers. Its distinguishing feature is the arrangement of the text in paragraphs without reference to the old divisions into verses, and also the presentation of the matter in literary form, so that quotations, letters, dialogues and poetry are at once distinguished by the arrangement and proper type. Thus, quotations from the Old Testament and citations of letters appear in italics, the striking sayings of Jesus in heavy-faced type, and poetry in verse form. In general, the text of "The Modern Reader's Bible" is that of the Revised Version.

The present volume, which is the first of a series covering the entire Bible, is intended particularly for "schools," from classes of young people to students at a university, as well as for Bible readers in general. The contemplated series, while conforming to the general principles of literary form followed in the earlier editions, differs from them in several particulars; first in order of the books, and especially in having a literary introduction to each of the several parts. These introductions are admirable in contents and style and will be read with much interest and profit by those who have failed hitherto in gaining a comprehensive view. Brief notes appear in an appendix. Their design is to anticipate difficulties that would likely occur to the reader. No effort is made to force "dogmatic" opinions.

The volume is arranged in three parts: I. The Acts and Words of Jesus; II. The Acts and Words of the Apostles, and, III. The Revelation.

The Gospels are presented in their entirety, but Acts

and the Epistles are abridged. It seems to us that the present volume will promote the reading of the Bible and invest it with new interest. No literary course in a university can be considered complete without it. Let us hope that many who will be attracted by the literary charm of the incomparable New Testament will find through it the Way of Life.

J. A. SINGMASTER.

THE METHODIST BOOK CONCERN, NEW YORK.

The Demand for Christ: Sermons and Addresses. By Bishop James W. Bashford. 12mo. Cloth. 238 pages. Price $1.50 net.

This volume is somewhat of the nature of a memorial to the late Bishop Bashford of the Methodist Episcopal Church. The material for it was selected from manuscripts left by the Bishop, and edited by Dr. George R. Grose, President of DePauw University. It consists of twelve sermons and addresses on such subjects as "The Gospel and the Crisis," "America and World Democracy," "Christianity and Education," "Christ and Civilization," "The Reinforcement of Personality," "Christian Idealism," etc.

The title of the volume is explained by the editor in a brief paragraph in a "Foreword," in which he also describes the general character of the contents which are made up of "lectures to the students of Ohio Wesleyan University, Baccalaureates, and occasional addresses." He says, "The demand for Christ is the dominant thought not only of these sermons but of all Bishop Bashford's preaching. The trend of his thinking, the keenness of his spiritual insight, the sweep of his outlook, and the consuming passion of his life are revealed in these pages."

In glancing through the volume our attention was especially arrested by the following paragraph from the sermon on "Christian Unity," which was preached before the General Conference of the Methodist Episcopal Church in 1916. After having discussed Christ's desire for Christian unity, and the causes of division in the Christian Church, he proceeds to consider the cure of the divisions. Under this head he recognizes three principles; first, the recognition of our equality before God; second, the application of the law of love; and third, present action along practicable lines rather than indefinite waiting for impossible conditions. It is under this third principle that the paragraph referred to occurs. He

says, "Our Commission on Faith and Order is asking the churches what concessions in doctrine they can make for the sake of unity. The motive here is worthy of all praise, but I fear that the method is wrong. The method of mutual approach is not along doctrinal lines. The intellect discriminates, distinguishes one phase of truth from another, hence the intellect is always divisive in its tendency. Action calls for power; it feels the need of cooperation, hence action tends to union; labor seeks combinations; business tends towards trusts; war makes alliances a necessity. There is no present hope of the reunion of Christendom upon a credal basis. The Church must turn from speculation upon the basis of union, and enter upon her labor of Christianizing the world, must begin doing business for the kingdom, must engage in war against Satan; then, like John Wesley, she will speedily cry for a 'league offensive and defensive with every soldier of Jesus Christ.'"

There are some things in this deliverance well worth considering.

JACOB A. CLUTZ.

The Living Bread, and Other Communion Addresses. By Elmer Ellsworth Helms. 12mo. Cloth. 181 pages. Price $1.00 net.

This is announced as "a book for pastors." They will no doubt find in it many suggestive themes and discussions, as well as texts, for use on Communion occasions and at the preparatory service. The table of contents gives forty titles, the first of which gives title to the volume. Lay Christians, men and women, will also find these addresses profitable reading when looking forward to the celebration of the Lord's Supper, or after returning from the service. Lutherans will miss the peculiar stress which we are accustomed to place on the doctrine of the "real presence" in the Lord's Supper, and the truly sacramental character of the feast. It is its memorial features that are mainly emphasized, but the spirit is devout, the style is impressive, and the whole impression is stimulating and uplifting. The Christ presented here is a real Christ. He is not merely a good man and a great teacher, or a martyr to the truth as he understood it. He is really the incarnate Son of God and the Savior of sinners, and he saves them, not by his doctrine or by his example, but by the sacrifice of himself on the cross. "The cross is not one of the incidents in the life of our Lord—

it is the incident. His death is not one item and fact in his earthly career—it is the fact. God could not ignore sin and be God. He could not ignore man and be God. He could not condone sin. He must condemn it. 'The wages of sin is death,' Even God cannot arbitrarily set aside those wages. The penalty must be paid by man or God. The cross is the only answer. He died that we might not die. He was made sin for us.....We live not because he lived, but because he died—the just for the unjust, the sinless for the sinful." (Page 86.)

JACOB A. CLUTZ.

JOHN LANE COMPANY, NEW YORK.

Forward, March! By Angela Morgan. 12mo. Cloth. 102 pages.

This is a book of verse, born of and dealing with the times in which we live. The title is taken from the first poem, which is a stirring appeal to the soldiers of the late war, and to all heroic and knightly men to continue the great fight for human betterment, after the conflicts on the fields of battle are over, by attacking the evils out of which war and all other crimes come, especially those great social wrongs which are a disgrace to our so-called Christian civilization. The first stanza is:

> Yes, I believe in armies—
> Beautiful, sun-bright armies,
> Rising out of the ruins of war
> As riseth the morning star;
> Swift to the world's salvation,
> Splendid, equipped and strong,
> Not nation armed against nation,
> But men arrayed against wrong,
> Braving the perilous places
> Where evil and war begin,
> Where the deadliest woe of the race is—
> Smiting the foe within.

Most of the poems are brief, many of them covering only a page, or even less. There are forty titles in the table of contents. Not all of them deal with war and strife between men and nations, or between classes, for supremacy, or even with the battle against wrong and injustice. Some are poems of sentiment, of love and friendship. One of them, on "God Prays," has been chosen as a prize-winner in the yearly contest of the Poetry Society of America, apparently after the lines were in

type for this volume. The announcement is made in a foot-note appended on page 99. The last one, with the title "Torch of the World," is dedicated "to President Wilson, Who Has Given a New Ideal to the Nations." The closing lines are:

> O Country, whose noble confession
> Hath given the voiceless a tongue,
> Who hath sounded the doom of oppression
> As far as thine armies are flung,
> To the crippled and weak of the nations
> Hast thou uttered the Master's decree,
> And thy word, it hath set the foundations
> Of that glorious kingdom to be.
> Come swiftly, O wondrous to-morrow
> That shall render to Justice a soul,
> When the nations shall rise from their sorrow,
> The sick and the helpless be whole.
> Let us cry it aloud from the steeple,
> Let us shout where the darkness is hurled,
> "Lo, look to the light of the people,
> America, Torch of the world!"

JACOB A. CLUTZ.

THE ABINGDON PRESS, NEW YORK.

A Bunch of Everlastings, Or Texts That Made History. By F. W. Boreham. 12mo. 256 pages. Price $1.75 net.

This prolific and popular writer of delightful essays shows a peculiar genius in the selection of the titles for his books, as well as in the striking freshness and beauty of his thought and expression. In evidence of this, just recall the titles of some of his previous publications, such as "Mushrooms on the Moor," "Mountains in the Mist," "Faces in the Fire," "The Luggage of Life," "The Silver Shadows," etc. It is not merely the trick of happy alliteration in these titles that catches the eye and the ear. It is far more their striking suggestiveness, the subtle appeal to the imagination, the bright and charming vistas of thought which they open up to the reader. We are irresistably attracted to follow them. And we are quite sure that no one who has once yielded to the charm will ever hesitate to follow the author's lead in each new volume that comes from the press. He will more likely be found watching eagerly for its appearance.

This latest book, however, is somewhat of a departure

from those that preceded, in that it is not a collection of essays, but "a volume of sermons." It is all the more welcome for this, not that we are tired of Dr. Boreham's essays, far from it, but because we are anxious to see whether this so charming preacher-essayist can be equally charming in the pulpit. It requires only a cursory examination of the book to convince us that he can. It sparkles with brilliant sentences and paragraphs giving voice to brilliant thought. It is full of interesting facts most interestingly stated. What a critic said last year of his essays is equally true of these sermons: "His writings flash and dazzle with striking epigrams, with illustrations that illustrate, with literary references that testify to wide reading of the best sort. There is a fund of clean, subtle humor; there are quick intellectual turns; unusual applications of unusual truths."

Even as a volume of sermons this collection has some unique features. One of them is the fact that the texts of each of the twenty-three sermons was chosen because it was the favorite text of some important character either in the Church or state, or in literature or reform. Thus, Thomas Chalmers' text was, "Believe on the Lord Jesus Christ and thou shalt be saved;" John Bunyan's was, "Him that cometh to Me, I will in no wise cast out;" Sir Walter Scott's, "Work while it is called To-day; for the night cometh, wherein no man can work;" Oliver Cromwell's "I can do all things through Christ that strengtheneth me;" William Wilberforce's "God be merciful to me a sinner;" John B. Gough's "He is able to save to the uttermost them that come unto God by Him;" David Livingstone's "Lo, I am with you alway, even unto the end of the world;" etc. Lutherans will be pleased to know that Brother Martin is not overlooked; how could he have been in such a company? He stands second in the list, and his "favorite text" is, as a matter of course, "The just shall live by faith."

The development of the sermons is as unique as the selection of the texts. Each text is treated from the standpoint of its relation to the Christian experience and the life and work of the person with whose name it is associated. For example, the sermon on Martin Luther's text opens with these striking sentences: "It goes without saying that the text that made Martin Luther made history with a vengeance. When, through its mystical but mighty ministry, Martin Luther entered into newness of life, the face of the world was changed. It was as though all the windows of Europe had been suddenly thrown open, and the sunshine came streaming in every-

where. The destinies of empires were turned that day into new channels." Then follows a graphic account of three experiences in the life of Luther in which this great text played a prominent part. The first of these was when he discovered, in the university library at Erfurt, the first complete copy of the Bible that he had ever seen. The second was during a severe illness suffered while he was a guest in the Benedictine Convent at Bologna. The third was his famous experience while climbing Pilate's Staircase on his knees, at Rome, in the hope of acquiring merit thereby.

With the coming of this text, the author says truly, "Luther passes from the realm of fear into the realm of faith. It is like passing from the rigors of an arctic night into the sunshine of a summer day; it is like passing from a crowded city slum into the fields where the daffodills dance and the linnets sing; it is like passing into a new world; it is like entering Paradise!"

It should be added yet, that this volume has been issued by Dr. Boreham as a grateful memorial in recognition of the twenty-fifth anniversary of his ordination to the ministry of the gospel. In a brief introductory note, written under date of March 15th, 1920, in Armadale, Melbourne, Australia, he says, "Five and twenty years ago to-night I was solemnly ordained a minister of the everlasting gospel.....Trembling under the consciousness of my boyish inexperience, and shuddering under the awful burden imposed upon me by the Ordination Charge, I felt that life had suddenly become tremendous. I was doing business in deep waters! As a recognition of the goodness and mercy that have followed me all the days of my ministerial life, I desire, with inexpressible thankfulness, to send forth this Bunch of Everlastings."

JACOB A. CLUTZ.

My Neighbor The Workingman. By James Roscoe Day, Chancellor of Syracuse University. 12mo. Cloth. 373 pages. Price $2.50 net.

Chancellor Day has long been known as a vigorous thinker and writer. He usually has clear and strong convictions and he understands the art of giving them clear and strong expression. His readers may not always agree with him, indeed it is pretty sure that they will not, but they are not likely to be left in any doubt as to what he himself thinks, or where he stands. This is especially true of the present volume. It deals with

questions on which there is very wide difference of opinion, and not seldom very deep feeling and heated discussion. We have no doubt that Chancellor Day will be accused by those who differ with him of being prejudiced and one-sided, of being opposed to labor organizations and of misrepresenting them and their leaders, of favoring capital and excusing its tyrrany and injustice, etc. It need hardly be said that he has no monopoly of invective, of lurid adjectives and of vivid description and fierce denunciation.

Indeed, we have already read one such review signed by Henry A. Atkinson, and published in *The Christian Work* for July 3rd. Mr. Atkinson calls the Chancellor "a man who has spent a long life behind the strong barred windows of privilege," and calls the book "a blunder considered from every standpoint." He declares that "there is a woeful lack of accuracy either through ignorance or malice in the definitions and descriptions of the present movements in the world of labor," and asserts that "hatred for Wilson, for Gompers, for anarchists, Bolshevists and any other man who is not 'content' with his estate is promiscuously thrown into almost every chapter." He ends his review with this lament: "It is really very difficult to believe that this book was written in this present year of grace 1920. It might well be the translation of an old manuscript found in a dusty corner of some feudal castle of the middle ages. We are living in a new age and need light and help from every source on just such questions as these discussed in this book, but the light in the Chancellor's brain I fear is all darkness." To say the least, this is just as extreme and unfair as anything that Chancellor Day says in his book. Nothing is gained on either side by calling names. Denunciation is not argument, and the friends of labor, such as Mr. Atkinson, will make more progress if they will give good heed to such facts as are presented by writers like Chancellor Day, answer his arguments and show their fallacies if they are wrong, and set themselves to correcting the mistakes of labor where mistakes have been made, as he admits.

The volume is a discussion of present-day conditions and problems in the social and industrial world. The discussion is strong and trenchant. It is marked by Chancellor Day's well known characteristics. He lets us know exactly what he thinks. He does not hesitate to say what he thinks about the men who are raising all the racket and making all the trouble in the industrial world. He says just what he thinks is wrong with the

world, and just where he would find the remedy, and how he would apply it. We may not agree with him, but that does not seem greatly to concern him. He has had his say, and has done his duty, or what he evidently believes is his duty. No one will accuse him of insincerity, or of lacking the courage of his convictions.

As the title of the book suggests it is addressed especially to the workingmen of to-day. This does not mean that he has nothing to say about or to the employing class. He exposes the fallacies and rebukes the wrongs of capital as well as of labor. He evidently aims to give to each his portion in due season. If he seems partial, and to have more to say in condemnation of the workmen than of their employers, it is largely because he is speaking to the former rather than to the latter. His message is especially for organized labor, that is to those who belong to and are responsible for the policies of the various labor unions. They will of course disagree with much that he says, but it would be a good thing for them to read it at any rate. It would make them think, or ought to, and they need to do some pretty hard and pretty clear thinking, and to do it pretty soon, if they do not wish to lose very many of their best friends, and to forfeit many of the benefits which they have already gained by organization. It is certain that by their high-handed methods, by their unreasonable demands, and by their utter disregard of the interests and welfare of the general public, they have already largely forfeited the sympathy of the public which they formerly had in nearly all their contests with capital, and with the great corporations. It is not strange that many are beginning to fear that this modern Samson is ready to pull down the temple of our modern civilization not only on the heads of their traditional enemies, the capitalists, but on their own heads and on the heads of society generally, without ever stopping to consider how great sorrow and suffering may be involved for the whole world. It is certain also that a great multitude of the common people are thinking and feeling about these things very much as Chancellor Day seems to think and feel. He ought not to be considered the enemy of labor, therefore, if he speaks out clearly and strongly, not even if he is sometimes mistaken in his statements of fact, or is too severe in his condemnation of the things of which he complains. Let them correct his facts, and show where he is too severe, and we doubt not that he will be glad to accept the corrections.

The book has eighteen chapters. They deal with such subjects as the Workingman's unrest and with the evils

of unrestricted immigration, with the working man's "Fallacies," with his "Organization," with his "Strikes," his "Bad Example," his "Property," his "Advantages," his "Country," his "Patriotism," his "Walking Delegate," his "Freedom," his "Employer," his "Friends and Foes," his "Responsibility," and his "Future Wage." The author calls the workingman his "Neighbor" in no hypocritical or patronizing sense. He calls him neighbor because he has a neighborly feeling for him, and wishes him to reciprocate this feeling. He sees him being misled, as he thinks, by false advisers, and he hopes to arouse him to a sense of his danger and a realization of the mistakes that he is making. Even if he should be mistaken, he should be given credit for his good intentions. But is he mistaken? That remains to be shown.

He writes sympathetically also because of his own past experiences. He claims to know what the life of the workingman is because he was himself a workingman, is yet in a sense. Mr. Atkinson, whose criticism is quoted above, charges Chancellor Day with being "a man who has spent a long life behind the strong barred windows of privilege." How unjust this is may be gathered from what Dr. Day himself says of his past life in the Preface to his book: "I have been a workingman and know his thoughts. I have been with him from the field to the forest. I have rounded up cattle with him in the Far West, on the back of a mustang, before the cowboy was known as a distinct race, have rolled a truck on the deck of a steamer, and driven a stage. I have been through the whole gamut of the workingman, omitting the saloon and its kindred precincts." This does not sound like the life of one of the pampered pets of privilege. As a matter of fact, most of the wealthy men of today, most of the successful men, most of the men who are giving the largest and the richest service to the world, have sprung from the laboring classes, and know from their own experience both the bitter and the sweet of a life of toil.

JACOB A. CLUTZ.

Modern Premillennialism and the Christian Hope. By Horris Franklin Rall, Professor of Systematic Theology in the Garrett Biblical Institute, Evanston, Illinois. Cloth, pp. 255. Price $1.50 net.

The author points out the speciousness and the danger of the modern premillennial propaganda, which, while it has but slender support in Theological seminaries and

in visible church or sectarian organizations, now pursues its purpose under the title of the International Bible Students' Association, and in other more unobtrusive forms. The movement, if we may so call it, commands large funds and circulates much literature, some of it gratuitously to ministers, missionaries and Theological students. Of late years, the author thinks, premillennarians have been reinforced by various reactionary elements such as the extreme Calvinists and liberalists.

The purpose of the author is to show not only the untenableness of the premillenial doctrine, but to present "a constructive statement" of the Christian hope and task concerning the church of the future. In announcing this volume the publishers say that it bids fair to be a standard for students of premillennialism and a constructive contribution to modern theological thinking. Let us see.

The first part treats of the origin of this doctrine. "The Kingdom Hope in Israel" is discussed in the opening chapter in which are set forth the two tendencies as they appear in the O. T. The one is spiritual, ethical, universal; the other nationalistic and eternal. Then are traced the hopes of Apocalypticism, of Jesus, of the apostolic and of the early Church. This hope in its several aspects—true and false—is the ground of modern Chiliasm.

The Second Part sets forth present Premilliennialism as pessimistic, militaristic and Jewish. Practically tested it is shown to be unbiblical, impractical, autocratic and misleading in spite of certain elements of truth.

All this has been frequently set forth and more recently by Dr. Snowden in his excellent treatise on the *"Coming of the Lord."* We agree with these writers in their general conclusions that Chiliasm is a delusion and a snare, the result of false views of Scripture, of the nature of the Kingdom, and of Providence.

In the third part of his book, Professor Rall discussed "The Christian Hope of the Kingdom of God." This part is intended to be the constructive contribution toward a true conception of the kingdom, its nature, method and destiny. In the first place the author seeks to prepare the way by showing the nature and use of the Bible. Much of what he says can be endorsed, but on the whole his attitude on prophecy is wavering. His commendation of Professor Kemper Fullerton's recent book on *Prophecy and Authority* makes me mistrust his view of Scripture, for Fullerton eliminates the supernatural in large measure from prophecy.

Professor Rall, in endeavoring to correct and expose the errors of Chiliasm and the premillennial advent of Christ, falls into the opposite error of practically denying the Second Advent altogether. He says nothing about it. He evidently does not believe in it. He evades the real matter at issue. Premillennialism is an error because it is the perversion of the doctrine of the Second Advent which is clearly taught in the Bible, accepted by the great creeds, deep-seated in the consciousness of the Church, demanded by the nature of the Kingdom and in thorough accord with the logic of events. It is the corollary of the First Advent and has always been the hope of Christ's people. In a recent posthumus volume of the late Dr. Henry B. Swete on the Parables, this eminent scholar says, "It is essential that as Christian teachers we hold fast the hope of the Lord's coming and connect it as Christ did, with a final judgment of men, and a transition from the present order to the next, the beginning of a new age. This much at least our Lord without a doubt held and taught, and if so, His disciples cannot let it go. There is a time coming, it may be near or far off, God only knows, when there will be a great manifestation of the Incarnate Risen Lord to the whole world, and that manifestation of God in Man will be the final judgment of the world."

Underlying the whole discussion of Professor Rall is a false estimate of Jesus Christ. Whatever his real opinion and estimate of Christ may be, I do not know but the present volumes seems to me to be tainted with Ritschlianism—that vague teaching in which Jesus has "the value of God" to us without actually being God. According to our author "Jesus' expectation was not fulfilled in the form in which he held it. The Kingdom was not consummated within the brief period that he seems to have anticipated, nor did he return in the manner in which the disciples, and apparently he himself expected." In short Jesus was mistaken! The author goes on the assumption that Jesus was partly deceived by the apocalyptic atmosphere which pervaded his age. He was simply a man of his age with higher ethical ideals, of course, but not infallible. The author is mistaken when he says that the supreme Christian confession is the God and Father of our Lord Jesus Christ." The supreme Christian confession approved by Christ himself and revealed by the Father himself is that made by Peter: "Thou art the Christ, the Son of the living God."

"Now we beseech you, brethren, touching the coming of our Lord Jesus Christ, and our gathering together un-

to him; to the end that ye be not quickly shaken from your mind, nor yet be troubled, either by spirit or by word, or by epistle as from us."

J. A. SINGMASTER.

Steps in the Evolution of American Democracy. By Andrew Cunningham McLaughlin. Pages 210. Price, $1.50 net.

The various chapters which make up this volume were delivered at Wesleyan University on the Bennett Foundation, the primary purpose of which is to provide each year a course of lectures by a distinguished speaker "for the promotion of a better understanding of national problems and of a more perfect realization of the responsibilities of citizenship." Professor McLaughlin treats first the "Emergence of Principles in the Colonial Period," beginning with the "immensely significant" setting up of a representative body in Virginia in 1619, and continuing to the middle of the eighteenth century. He selects for the two basic principles (1) the right of the individual and (2) the right of several individuals to constitute by covenant a new entity, the latter principle first expressed by the acts of the Separatists. The second chapter treats of the formation of the state constitutions in accord with these fundamental principles, though not carrying them out fully. In the critical years after the Revolution and until the adoption of the Federal Constitution individual liberty was secure, but the democratic ideal was far from being developed. "Subjects," in the words of John Jay, "were not citizens." In the establishment of the federal system the success of democracy was assured, since it provided for a widely extended union. Jeffersonian Democracy and Jacksonian Democracy are the subjects of Chapters IV and V. Jefferson is described as "the prophet of coming democracy, the fully determined, fully armed, fully self-trusted democracy of the new world," and Jackson as the expression of the free, self-reliant spirit of the West, which was to make the nation at last an entity. The chapter on Slavery and Anti-Slavery is especially interesting. The author makes clear and radical opposition of the principle of slavery, both to the growing humanitarian spirit and to the spirit of democracy. In the final chapter, "The Implications of Democracy To-day," we are reminded that for the principles of democracy men have recently died, and points to the equally, if not more difficult, task of living to carry out its ideals. The style of

the book is clear and exact, and in parts eloquent. The author is on ground which he has made thoroughly his own.

E. S. L.

THE ATLANTIC MONTHLY PRESS, BOSTON

Writing Through Reading, A suggestive Method of Writing English with Directions and Exercises. By Robert M. Gay, Professor of English, Simmons College, Boston. Cloth, pp. XIV, 109.

The art of writing should be included among the fine arts and may well be coveted by every student. To be able to express oneself clearly, simply and elegantly is not only a great pleasure, but also of surpassing value in many departments of life. To the clergyman especially, the art of expression is of primary importance, and hence he should not cease to cultivate it. Unless he can express himself in simple, good English he will fail to interest his hearers because he cannot convey the truth in a lifelike and comprehensible manner. Professor Gay has compiled a most useful and practical little volume on the acquisition of a good literary style. The title of the book is fairly descriptive of its contents. He is of the conviction that not more than one third—at most, one half—of a student's writing should be original, and that the rest of his practice should be largely in transcribing and writing from dictation, in translating, in paraphrasing, in condensing the writings of good authors, in imitation and emulation.

The author illustrates his method with examples as well as with his own excellent style. We commend his book to teachers and students, and to all who would improve their power of expression.

J. A. SINGMASTER.

AMERICAN LUTHERAN BIBLE SOCIETY, KNOXVILLE, TENN.

The Four Gospels. Capitalized and Revised. Translated out of the original Greek by Dr. Martin Luther, and prepared for the American Edition by a large staff of Lutheran pastors. (The one-column edition). Cloth. Gilt lettering, 5x7 inches. Price $1.00.

This convenient edition of the Gospels appeals to the eye. The binding is good and the book opens flat. The printing is clear and the paper fair in quality. The dis-

tinguishing features are (1) That pronouns referring to the Deity are capitalized. This is to be commended. (2) Important passages are printed in heavy-faced type. This is at least suggestive to the reader. (3) The text is revised; presumably it is Luther's German version translated into English. The announcement says, "The book is written in a reverent, but clean-cut American language. It reads like (as) an American speaks. It's the *best*, the *most correct*, the *latest translation*. It has no *ye* and *thee* and *thus* and *thou*, except in addressing Deity. It does not use *which* where it ought to be *who* and does not call the Holy Spirit—Ghost."

Concerning the translation we have to say that Luther's incomparable translation was based upon a defective Greek text and that it is not a proper basis for an English version. The Roman Catholics made a similar but a worse mistake in translating the Latin Vulgate into the Douay English version. To say that "it reads like (as) an American speaks" is no special commendation. The use of *thee* and *thou*, while somewhat archaic, is after all defensible, because our modern pronoun *you*, being both singular and plural, often leaves the sense obscure.

The inaccuracy of the translation before us may be illustrated by comparing it in a classic passage, John 3:14-16, with the American Revised Version. The former reads:

14 And as Moses raised the serpent in the wilderness, even so must the Son of man be lifted up;
15 That whosoever believes in Him should not perish but have eternal life.
16 For God so loved the world, that He gave his only begotten Son, that whosoever believes on Him should not perish but have everlasting life.

The latter read:

14. And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up
15. That whosoever believeth may in him have eternal life.
16 For God so loved the world, that He gave his only begotten Son, that whosoever believeth on him should not perish but have eternal life.

How much better the latter translation is than the former is evident at a glance to those who have even a slight acquaintance with the Greek original, which uses the same word for the lifting up of the serpent and the lifting up of the Son of man. The parallell is evident.

Moreover the word *raised* is liable to be understood. The same is true of the words *everlasting* and *eternal.* In the original they are the same. To translate them differently is to do violence to the original and to introduce confusion. As these verses are our Lord's language, it seems quite out of place not to reproduce them as literally as possible. In the 19th verse the article is omitted in the Lutheran translation before *light,* where it belongs and gives particular significance to Christ as *the* light.

We regret to have to object to the translation, but its defects are so numerous as to impair the clearness and force of the Gospel. Translations can be made only by technical scholars who are at the same time spiritually minded. They must be textual critics, well versed in grammar—Greek and English,—and must have a genius for language such as Luther had.

The Lutheran Bible Society has done fine work, especially in distributing gratis principally to soldiers and sailors more than 40,000 copies of separate books of the N. T. and the Psalms.

We would advise the Society to abandon its translation for either the Authorized or the Revised Version. Other translations of high merit by eminent scholars should never be substituted for popular use. They may be read privately and as commentaries, but should not be circulated by Churches with a view to displacing the noble translations in common use.

J. A. SINGMASTER.

J. F. ROWNY PRESS, LOS ANGELES, CAL.

Judaism and its Traditions; The Conversion of a Hebrew Rabbi. By ex-Rabbi Joseph Goldman. Paper cover. Pp. 72. Price, 50 cents.

This little volume, filled with brief accounts of the manners, customs, rites, superstitions, hopes and fears, and frightful persecutions of the Jews is well worth the moderate cost. Rabbi Goldman is a Russian Jew, who, after serving a Hebrew congregation for some years, renounced his Jewish faith to become a Christian. The humiliation, ostracism and violence which he endured at the hands of the Jews, even of his own family, are pathetically described. His own son, eighteen years of age, beat him cruelly, stoned him and broke his teeth. How can the Russian Jew complain of his bitter lot when he is guilty of such atrocities to his own kindred? Goldman finally found his way to this country, where he claims to be a missionary to his own people.

J. A. SINGMASTER.

THE

LUTHERAN QUARTERLY.

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ARTICLE I.

THE UNION MOVEMENTS BETWEEN LUTHERANS AND REFORMED.

BY PROFESSOR J. L. NEVE, D.D.

CHAPTER VI. THE GERMAN EVANGELICAL SYNOD OF NORTH AMERICA.

Literature: *Schory,* Geschichte der Deutschen Evangelischen Synode von Nord-Amerika (1889). *Muecke,* Geschichte der Deutschen Evangelischen Synode von Nord-Amerika (1915). *Bruening,* The Evangelical Church, and *Kokritz,* The Evangelical Church in America (the same under the title "Memorial Diamond Jubilee"). Both of these discourses are published together with a description of the Church-Year by J. H. Horstmann, as "Evangelical Fundamentals, Part One" (Eden Publishing House, St. Louis, Mo., 1916). *Graeper,* The German Evangelical Synod of Nord Amerika (1912). *Denkschrift* zur 50jaehr. Jubelfeier der Deutschen Evangelischen Synode von Nord-Amerika (1890). *Koch,* Wie lange hinket ihr auf beiden Seiten? (published by the author, Rev. W. Koch, Grand Haven, Mich.) *Niefer,* Evangelisch und Lutherisch (Die Hauptunterschiede zwischen unserer evangelischen Kirche und den orthodox-lutherischen Synoden), published by the author, Rev.

H. Niefer, 550 Russel Ave., Milwaukee, Wis. *Mayer,* Die Zukunft der Deutschen Evangelischen Synode von Nord-Amerika (1913). *Bauer,* Der Freiheitskampf der Reformation im Lichte der Gegenwart (1917). *Huber,* Joseph Rieger (a print from Jahresberichte der Gesellschaft fuer die Erforschung der Geschichte der Deutschen in Maryland). *Irion,* Der Evangelische Katechismus (a book of 453 pp., published by the Eden Publishing House, St. Louis, Mo., 1897). *"Evangelical Fundamentals,* Part Two" (Eden Publishing House). *Evangelical Catechism,* also in German (the hand-book for catechetical instruction), Eden Publishing House, revised edition of 1896. *Evangelical Book of Worship* (published by the synod, 1916). Prof. Dr. W. *Becker,* Evangelische Glaubenslehre (Eden Publishing House, 1913). *Braendele,* Deutsche Evangelische Synode, in R. E. XIV, p. 178 ff. *Minutes* of district synods. *Magazin* fuer Evangelische Theologie und Kirche (Eden Publishing House). Neve, Ist zwischen der Unierten Amerikas und der Landeskirche Preussens wirklich kein Unterschied? (Lutheran Literary Board, Burlington, Ia., 1903). The same in English in Lutheran Quarterly (Gettysburg, Pa.), 1903, p. 67 ff. As further references the following works have been used: Stahl, Wangemann, Hering, Koestlin-Kawerau, Rudelbach, Kurtz (as cited before), Hodge (Systematic Theology III, 611 ff.), Reu (Die Guadenmittellehre, 1917), Neve, (History of Lutheran Church in America and Introduction to Lutheran Symbolics). Among the documentary literature we mention Zwingli's Commentarius de vera et falsa religione, Calvin's Institutions, book IV, chapters 14, 15, 17; cf. English translation by J. Allen, sixth edition, the Confessions of the Reformed Church (Niemeyer), the Book of Concord (Jacobs' People's Edition.) Note further the articles in the R. E. (on "Orthodoxie" by Burger, XIV, 496; on "Homiletik" by Caspari, VIII, 303; on "Protestantismus" by Kattenbusch, XVI, 135 ff.; on "S. S. Schmucker" by Spaeth, XVII, 665,) ; also in Lutheran Quarterly (the previous articles of our series). and in the Lutheran Church Review, (articles by J. A. W. Haas on "The

Genius of Lutheranism," January 1919, and L. F. Gruber on "The Lutheran Church and Christian Union," April 1918).

I. HISTORICAL ORIENTATION.

After the Union had been established in Germany, it was natural that, among the many German immigrants to America during the second third of the nineteenth century, there should also be sympathizers with the Union idea. Some of these were instrumental in calling missionaries from the Union circles of the Fatherland. The first to respond to these invitations was the Foreign Mission Institute at Basle (1835). The Rhenish Foreign Mission Institute at Barmen also sent candidates for the ministry. In 1837 the "Evangelical Association for Protestant Germans in North America" at Barmen (the so-called "Langenberg Association") was organized. The Bremen "Evangelical Association for German Protestants in America" followed in 1839. In 1852 a "Society for German Evangelical Missions in America" was called into existence in Berlin. Later the "Johannes Stift" at Berlin, a branch institution of Wichern's "Rauhe Haus," near Hamburg, created a department, the so-called "Sternenhaus," for the education of ministers in America. All these societies and institutions have given their chief support to the German Evangelical Synod of North America.[1]

In 1840 the men from Basle and Barmen organized themselves as the "German Evangelical Church Associa-

1 Schory, Geschichte der Deutshen Evangelischen Synode von Nord-Amerika, pp. 16 ff. Muecke Gesch. d. Deutsch. Ev. Syn. in N. A., pp. 63 ff. Kokritz in "Fundamentals, Part One," pp. 27 f. Braendele in R. E. XIV, pp 178, 36 ff. Krause in "Magazin," Sept. 1919, pp. 232 ff. The Langenberg and the Berlin Societies for a time, also contributed to Lutheran Mission work in America. In fact, it was by the missionaries from these associations that the Lutheran Synod of Wisconsin, now a part of the Synodical Conference, was organized (1848) and supplied for nearly twenty years, until this body felt that it had to decide against the Union. See O. Engel in Neve, Brief History of the Lutheran Church in America (second edition), pp. 320-324.

tion of the West" (deutscher Evangelischer Kirchenverein des Westens). The centre of this new church body was at St. Louis, Mo. Another "Evangelical" association, small in numbers, was founded in Ohio (1850), which affiliated itself with the association of the West in 1858. A like association had come into existence in the East (1854), and it also joined the body in the West (1860). Then there was a "United Evangelical Synod of the Northwest," numbering forty-eight ministers and covering Northern Illinois, Northern Indiana, Michigan and Wisconsin; also an Eastern offshoot of this body, which numbered twenty-five ministers.[2] In 1872 these also joined the larger body around St. Louis. Now the name was chosen, by which the synod is known to-day, the "German Evangelical Synod of North America." A new name is under consideration at the present time: "The Evangelical Church in America."[3]

At the celebration of its seventy-fifth anniversary in 1915 the synod numbered 1074 ministers, who were serving 1381 congregations, of which 978 were formally affiliated with the synod, the rest being independent. Its educational institutions are the theological seminary at St. Louis, Mo., and the college at Elmhurst, Ill. The chief publications are the "Friedensbote," with more than 24.000 subscribers, the "Evangelical Herald" (both weekly papers for the home), and, for ministers, the "Magazin fuer Evangelische Theologie und Kirche"—all published by the synodical "Eden Publishing House," St. Louis, Mo.

II. SOME FACTORS EXPLANATORY OF THE GROWTH OF THE BODY.

1. *The support from the Union circles in the Fatherland* has been pointed out. It has been, indeed, a most telling factor especially in the way of supplying the

2 Because of rationalism, these two organizations, originally one body, had become separated. See Muecke, as cited, pp. 187 ff.

3 On the developments which have here been related see Schory, pp. 13 f., 33 ff.; Muecke, pp. 96 ff., 154 ff., 187 ff.; Kokritz in "Fundamentals I," p. 33; the same author in "Diamond Jubilee," p. 11; Graeper, Evangelical Church, p. 33; Braendele in R. E. XIV, pp. 178-80.

young and struggling synod with ministers at a time when the immigration from Germany was at its height. From the Basle Foreign Mission Institute alone about one hundred fifty men have been sent.[4]

2. *Reaction against confessional Lutheranism in America* has also contributed to the growth of this church body. To make plain what we have in mind we have to go back into the doctrinal history of Lutheranism.

Lutheranism in America, at the time of its establishment, had to pass through a period of controversies. The differing tendencies of Lutheranism in Germany, which were produced by the post-Reformation age, had been pretty well settled with the establishment of territorial churches. In America, under the free church conditions, these differing tendencies had much to do with the confessional basis of a synod, and, therefore, the old conflicts came up again. Was the basis for the Lutheran Church in America to be the Augsburg Confession only (in the sense of including Melanchthon's later development as expressed in the Variata of 1540 and its successors, so that the doors of the Lutheran Church would be kept open for the influences from Calvinism and the denominations); or was it to be the Augsburg Confession, in harmony with the Smalcald Articles and the doctrinal development as expressed in the Formula of Concord? In other words, was Lutheranism in America to be established upon Melanchthonianism or upon the historic position of Luther? What was to be the attitude toward the surrounding denominations? Was the Lutheran Church of America to represent "a Lutheranism, modified by the Puritan element," or was it to be established upon its own historic genius as first expressed in the catechisms of Luther, in the Schwabach Articles and in the Augsburg Confession of 1530?[5] These were by no means

4 Cf. Krause, in "Magazin" (Sept. 1919) p. 333. Many were the candidates sent from Barmen, Berlin, and the St. Chrischona Institute near Basle.

5 All these questions are discussed more in detail in Neve, Introduction to Lutheran Symbolics, pp. 79 f., 91-100; 207 ff. Compare also his Brief History of the Lutheran Church in America, 2nd ed., 1916, pp. 113 ff., 436.

idle questions, but they affected the very life of the Lutheran Church in this country, its genius, its future and its existence among the denominations. It may be admitted that much of the controversy was unnecessarily sharp, and that the distinguishing line between essentials and non-essentials was not always observed; but considering the whole situation—the transition into English, with which a large part of the Lutheran Church in America was confronted at an early time, the influences from the revival movements in the first half of the nineteenth century, the problem of finding a safe middle ground between an ultra-conservative and a confessedly lax tendency—the conflict was unavoidable. It is practically settled now, and, taken as a whole, it has yielded a rich harvest of experience and insight, on the basis of which a great literature of sound theology is springing up.[6] The fruit of these controversies is further seen in the reunion of great Lutheran bodies which for a long time stood opposed to each other. In 1918, the General Synod, the General Council and the United Synod of the South formed the United Lutheran Church in America. A year before a like union took place among the Norwegian Lutherans (the Norwegian Lutheran Synod, the United Norwegian Church and the Hauge Synod affiliating in the United Norwegian Lutheran Church), and the Joint Synod of Ohio, the German Iowa Synod and the Buffalo Synod have drawn together in a common understanding. And almost all of these bodies, together with the Swedish Augustana Synod, are federated in the National Lutheran Council. Controversy is not an evil when a true union is the goal!

The heat of the conflict among the various Lutheran synods was at its height in the decades after 1840 when the German Evangelical Synod was in its formative period. Having sprung from the Union movements in

6 We refer to works such as the "Conservative Reformation" by Charles Porterfield Krauth. If there is anything that has legitimized the confessional interests of American Lutheranism it is the rich literature that has been sent out by the publication houses of the Lutheran Synods.

Germany it can readily be seen that the controversies of Lutheranism in that time would give stimulus to the growth of a synod that had established itself upon the Union principle. Doctrinal controversy on the matters that separated the Lutherans and Reformed was detested as a quarrel over non-fundamentals. Under American conditions the appeal was to the congregations. On this subject it is always easy to gain the ear of laymen who as a rule are not students of church history and who cannot always appreciate the principles involved in the conflict between the Confession and the Union. The laymen only too often prefer confessional peace where a contending for the faith is the need of the hour. But by appealing to the layman's aversion to doctrinal controversy the German Evangelical Synod was bound to win many followers.

3. Another factor to be counted in explaining the growth of the German Evangelical Synod in congregations (affiliated and independent) is to be sought in its *liberal attitude in matters of doctrine and practice,* which naturally follows from the Union principle. There are especially three considerations that we have in mind:

(a). From the beginning of its organization the synod was invited to do missionary work among *a class of Germans* that "had outgrown all need of religion and its restraints." These German immigrants were men of means and intelligence, who had settled in the Missouri Valley ("Latin settlement"), where they organized as a "German Society" (1834). We agree with the writer of the "Memorial Diamond Jubilee" when he says: "The Evangelical Church had a duty to perform to Germans of both classes in these Western communities: to those who wanted the Gospel and to those who did not want it, but needed it nevertheless."[7] There was no permanency to the rationalistic congregations that were created in this

7 See Kokritz, Diamond Jubilee, p. 4; also "Fundamentals I," p. 26. Cf. Huber, "Pastor Joseph Rieger," separate print from "Jahresberichte der Gesellschaft fuer die Erforschung der Geschichte der Deutschen in Maryland," p. 26; also Muecke, Geschichte, pp. 51 f.

"Latin settlement"; by and by all were absorbed by the German Evangelical Synod. This same experience was repeated over and over in other localities of this country where the German rationalists founded their independent congregations. The ministers of the German Evangelical Synod, men of the true, deep piety as it had been cultivated in the Foreign and Inner Mission schools of the Fatherland, preached the simple Gospel, used the rich German hymnology of Evangelical Protestantism, taught the young in parochial schools, and in this way it succeeded in attracting many congregations that had originally been organized by rationalists. Special mention should be made of the many congregations of the "Forty Eighters." The revolution of 1848 in Germany brought to our country a considerable immigration of cultured Germans who were dissatisfied with the political settlement after that revolution. They were opposed to Evangelical Christianity, because in the country from where they had come they had found that orthodox Protestantism was a reactionary factor, the "altars supporting the thrones," and so they established in many of our cities—Cincinnati, Ohio, being a centre—liberalistic churches on the basis of Unitarianism (Eisenloher's Catechism), supplied them with rationalistic preachers from Germany, who organized themselves as the "Predigerbund."[8] But no church organization can have permanency on the basis of the negations of Unitarianism. Many of the congregations soon began to dwindle and to disintegrate, and most have been taken over or are being taken over by the German Evangelical Synod. Rationalism always had an instinctive aversion against confessional positions on the basis of distinction between Lutherans and Reformed. So the Union principle of the German Evangelical Synod with the flexibility of its confessional paragraph (see below, sub III, 5), inviting diversity of theological views,

8 The Predigerbund is in no sense a synod. At the meetings there are no delegates from congregations. No mission work is done, except a little along humanitarian lines (orphans). Of late a theological department has been conducted in connection with a seminary in Meadeville, Pa.

appealed more to these congregations than did either the Lutheran or the Reformed Church. Neither would it have been possible for the confessionally more liberal English Lutherans of the old General Synod to influence these independent churches, because offense was taken at their prohibitory practice regarding the Christian life (prohibition movement, Sabbath observance). The German Evangelical Synod was sufficiently Germanic and could appeal to these independents by finding points of contact for an exercise of reformatory influences along ethical as well as doctrinal lines.

While in individual cases there may have been accommodation to and toleration of liberalistic views, yet as a body the German Evangelical Synod has stood opposed to rationalism, which can be seen from many of its utterances and actions in the earlier years. In 1865 it sent to Germany a unanimous protest against Schenkel's "Charakterbild Jesu." In 1870 a strong condemnatory resolution was passed against the rationalistic "Protestantenverein" abroad and on this side of the Atlantic. Not even a moderately negative theology was tolerated in the synodical seminary, of which proof was given about 1880 when a very talented and much appreciated teacher in the seminary of the synod, Prof. E. Otto, was forced to vacate his chair because of insistence upon liberalistic views.[9]

(b). *The attitude toward lodges* has also aided the synod in its growth. The field of the synod was among the Germans and the German Lutherans, not especially among the German Reformed, except incidentally. All the stronger German Lutheran bodies started out with an attitude of decided opposition to the lodge, i. e., to those of the secret societies with a more or less richly developed religious ritual. They saw in these societies, particularly in the naturalistic and universalistic character of their religious views a negation of the positive Christian religion and an influence to undermine the religion of the cross and the preaching of sin and grace. This opposi-

9 See Muecke, Geschichte, pp. 158 f.; 208; 200 f.

tion found its expression in refusing church membership, communion, Christian burial, or in declining on the part of pastors to officiate with lodge chaplains at the same service. The German Evangelical Synod, while not allowing ministers to be lodge members, has from the beginning opened wide the gates to members of secret societies, and its pastors have freely officiated at their funerals, even together with lodge chaplains. This practice, at a time when the leading Lutheran synods refused to let down the bars, was bound to make the German Evangelical Synod popular in lodge circles and to bring many members into its fold.[10] The practice of the German Evangelical Synod on the lodge question is another symptom of its broad-churchism or the policy of willingly accommodating itself to the world "for the purpose of winning the world." This may seem, on the surface, a Pauline principle, but the danger is in the application of it. (It is a danger which confronts all the churches and synods with a yielding policy touching this problem).

10 The practice among the Lutherans of to-day on this problem of pastoral theology is not uniform. The stricter synods, such as the Synodical Conference, Joint Synod of Ohio, German Iowa Synod have given their testimony against lodge religion in the pulpit, and also in synodical deliverances. In the synods forming the United Lutheran Church there is nowhere and there never was any attempt to keep lodge members out of the Church. A good many of its synods, however prohibit their ministers from membership in the lodge, and the aim of their ministers generally is to neutralize the influence of the humanism and moralism of lodge religion by a clear preaching of the Gospel after the order of salvation as taught in the confessions of their church. But the prohibitory practice of the stricter bodies with regard to the laymen are not followed because they cannot bear to see so many Lutherans abandoned by their own church. Our reference here is to work among the Germans. It has often been pointed out with regard to lodge membership, that there is a characteristic difference between native Americans and the Germans. The former are less inclined to let their lodge membership interfere with their attachment to the Church; but many Germans, in their instinctive thoroughness, and need for consistency, give themselves with heart and soul to the humanistic and universalistic spirit of the institution, with the result that the secret society takes the place of the Church or at least comes first in their attachment; and that it leads them to liberalism in which the religion of revelation is looked upon as an expression of superstition. By this we do not mean to say that this is the case with all Germans, nor that lodge membership cannot have the same effect upon the American born.

(c). *Broad-churchism,* as an explanation of the growth of this body, can also be seen in its open door to the more worldly elements and to those under church discipline in Lutheran congregations.

There is also broad-churchism in the Lutheran Church. English Lutheran synods and congregations in particular, even under conservative inflences, give large liberties to individual members. The cases for church discipline are not so many as in the German synods and congregations of the stricter Lutheran bodies. Private differences between church members especially are not usually considered by congregation and synod. Such matters are left to the pulpit and to the pastor's personal influence. Discipline, therefore, is limited to cases of unbelief and flagrant moral transgression. From this position it easily follows that excommunication from a German congregation of the stricter Lutheran group (except in case of grave sin) is not looked upon as a hindrance for admission, especially not when a transfer of membership by letter is not the mutually accepted practice.

Hence it can easily be seen what the German Lutheran Synods might expect of an opponent like the German Evangelical Synod. Here, position was taken upon the Union principle. This means that in cases of application for admission from Lutheran quarters doctrinal questions naturally were of no consideration. In matters touching the Christian life there was the fundamental difference of practice, of which we are reminded by the above reference to English Lutheranism. But in addition it must be said that in many localities worldly elements in Lutheran congregations have felt themselves drawn to the German Evangelical Synod and have been freely admitted. Here we have one explanation of the growth of the body.

III. THE UNION FEATURES OF THE GERMAN EVANGELICAL SYNOD.

We have now arrived at the subject which must claim the chief interest in this chapter. Our series of discus-

sions is a study of the Union principle as it has operated in the history of Protestantism, especially between Lutherans and Reformed. We have accordingly summarized the matters of interest under five separate theses: (1) Objective truth and subjective conception; (2) Scripture opposed to the Creed; (3) An underestimation of the differences between Lutherans and Reformed; (4) The public teaching of the German Evangelical Synod; (5) Its confessional paragraph.

1. *Objective Truth Opposed to Its Subjective Conception.*

The fundamental thought at the basis of practically all argumentation in favor of the various Union features of the German Evangelical Synod is the distinction which it makes between truth as such and the conception of it on the part of individuals and churches. Schory writes: "But between the views of men, which they have of truth, and truth itself, there is a great difference. There can be various conceptions of truth of which each in its kind is justified, because each of them has been gained from a different point of view. For truth is not one-sided, but many-sided."[11] The argument is that in their confessional differences neither the Lutherans nor the Reformed can claim to have the truth. Sometimes it is suggested in the Union circles that while both have the truth, the difference is in view-points; that the contradictions are not real, but only seeming; that one view supplements the other. Then again it is admitted that there are real contradictions, real differences, but in the manner of Calixtus,[12] it is insisted that these are not of a religious nature, and, therefore, not fundamental. While Calixtus admitted that actual church union is impossible as long as there is disagreement only in non-fundamentals among which he counted the Lord's Supper,[13] now the position is

11 Translated from Geschichte der deutschen Evanglischen Synode, p. 7. Cf. Bruenning, Fundamentals I, p. 2. Denkschrift zum 50 jaehrigen Jubilaeum, p. 10.

12 See chapter IV, pp. 86 ff. Cf. Lutheran Quarterly, July 1919, pp. 369 ff.

13 See chapter IV, p. 95. Cf. Luth. Quarterly, July 1919, p. 375.

taken that these can be ignored even in an organic union so long as there is agreement in the fundamentals.

Note 1: Hehe again, then, there is before us the question: *What is fundamental in religion, and as such sufficient for Church union?* To the solution of this problem theologians and churchmen of many ages have given much thought, usually, however, with the result of finding that their conclusions yielded little practical result as a basis for union.[14] It was the problem of George Calixtus. Frederick William III desired his Union to be established upon "the principal points in Christianity."[15] The Evangelical Alliance, organized in 1846 and founded upon nine fundamental articles,[16] was another attempt to establish the fundamentals. We may also refer to the far-reaching union plans of Dr. S. S. Schmucker,[17] and to the endeavors of the Union theologians of Germany in the middle of the last century (Mueller, Dorner, Nitzsch), who demanded that the Prussian Church Union should be established upon what is religiously fundamental.[18] None of these attempts brought any permanent result.

Note 2: It was particularly *the distinction between religion and theology* among the theologians who followed Scheiermacher that furnished the basis upon which the Union was argued. This distinction was first developed by George Calixtus,[19] but the pupils of Schleiermacher renewed it with much energy and in a peculiar way. The substance of truth only, so we were told, is religion proper, and this is received by "intuition." The presentation in discursive thought, ("diskursivem Denken") is theology which is subject to error, and can never adaquately express divine truth. In our discussion of "Jena versus Wittenberg"[20] our attention was

14 Cf. pp. 70, 75, 76, 86, 90, 93, 95, 98. Lutheran Quarterly, April, 1919, pp. 219, 224, 225; July, 1919, 369, 371, 374, 367, 379.

15 Cf. chapter V, p. 119, Lutheran Quarterly, October, 1919, p. 534.

16 See Meusel, Kirchliches Handlexikon I, 89. R. E., I, 377 f.

17 Neve, Brief History of the Lutheran Church in America, 2nd ed., p. 114.

18 Cf. p. 131; in Lutheran Quarterly, October 1919, p. 546.

19 See pp. 86 f., 91 ff., Lutheran Quarterly, July, 369 f., 372 ff.

20 See pp. 107 ff., Lutheran Quarterly, July, 1919, pp. 388 ff.

called to the legitimate element in this distinction between religion and theology. Certainly, theological deduction can be carried into such finenesses that it can no more be identified with fundamental religion. We have an illustration of it in the "Consensus Repetitus" of Abraham Calovius (p. 107), and even in the larger Confessions of both Lutherans and Reformed there may be matters that cannot claim to be more than theologumena. But on the other hand, very much of what forms the contents of our Creeds and which undeniably is not purely religious "intuition," but pre-eminently "discursive thought", is, after all, inseparable from religion. We cannot have religion as pure intuition; the expression of it has to be in discursive thought. Theological conceptions, so long as they are not hair-splitting subtleties, are the necessary expression of religious intuition. Even the thoughts of God as delivered in the Holy Scriptures are not without something of the discursive element.[21] The statements in the Confessions which express the difference between the Lutheran and the Reformed churches may be theological in character, but they stand in the closest relation to religion. They give individuality, precision and aim to the religious idea. "The very form grips or coins the thought in a peculiar way; it expresses the thought once for all. The form limits the confessional thought and determines its direction. It keeps the thought (Idee) from associating heterogeneous elements, and so to run into seed."[22] Julius Stahl says of these discursive elements in the Creeds: "Sie gehoeren der Religion an, sie tragen den Glaubensgehalt. Sie sind notwendig, sowohl um die Anschauungen zu verdeutlichen, uns zum ganzen Bewusstsein zu bringen, als noch mehr, um sie gegen Ausgleitung und Verirrung zu wahren und un das gegenseitige gemeinsame Ver-

21 The fact is that the Union theologians in Germany, in employing that distinction between intuition and discursive thought, dismissed essential parts of the Scriptures from obligation at the ordination of ministers. See Wangemann, Una Sancta I, Book 6, pp. 294 ff.; Stahl, Luth. Kirche und Union, pp. 383-87.

22 Dr. Stier in "Allgemeine Ev. Luth. Kirchenzeltung," quoted in Neve, Introduction to Lutheran Symbolics, p. 28.

staendnis unter den Menschen herauszustellen. Sie sind deshalb gerade das Wesen und die Aufgabe des kirchlichen Bekenntnisses."[23]

It was necessary to interpose these two notes in order to throw some sidelights upon the suggestion of Schory as quoted above.

We admit that divine truth cannot be expressed with adequacy in human speech, as we read I Cor. 13:12: "For now we see through a glass darkly; but then face to face. Now I know in part; but then shall I know even as also I am known." But inadequate conceptions need not be identical with error! While not adequate in every respect they may rest upon Scripture, be divinely true as far as they go, and sufficient for the need of the Church. In principle, the Creed cannot claim infallibility; but the convinced member, especially the teacher of the Church, as long as he confesses the Creed conscientiously, believes that it expresses the truth of Scripture—not necessarily the full truth as it exists in the mind of God, yet truth as revealed by Scripture and as experienced in the life of His Church.

But can we not say that the differences between the churches consist only in view-points, so that both sides have the truth from a different point of view? It is true, for instance, that many churches accept with the Lutherans the doctrine of justification by faith. But some regard it from a peculiar view-point, the sovereignty of God. This does not do away with the Gospel, yet the Gospel of free grace becomes clouded (legalism). Under Calvinistic preaching, God appears to us more as a stern Lord than as a loving Father. We are more His obedient servants than His confiding children. A wrong view-point can seriously affect the teaching of the Gospel. But the difference is not always just in view-points. This can be seen when we take, for instance, the Lord's Supper and the means of grace in general. Here the difference between the Lutheran and the Reformed group

23 Lutherische Kirche und Union, p. 345.

of churches is exclusive as we shall try to show in another discussion (Sub. III. 3). Many differences between the churches are of such a nature that in the light of the Scriptures either the one or the other side must be wrong in its conception of Scripture truth

2. *Scripture versus Confession.*

The German Evangelical Synod is not opposed to confessional standards. Officially it does not desire to stand upon the platform of the Campbellites. The Augsburg Confession, Luther's Catechism and the Heidelberg Catechism are accepted in the points "where they agree."[24] "In these books we have the Bible doctrine as free from error, misunderstanding or imperfection as man can make it. Therefore we hold to them, placing them next to, but *below* the Bible in point of importance, in the matter of the regulation of our faith. And as proof of our allegiance to the Bible, we claim the privilege of going back to the precious Word itself in those points in which these books do not perfectly agree."[25] But this refusal to make a doctrinal profession on the matters where the Lutherans and Reformed Confessions disagree, and the insistence here to use simply the expressions of Scripture without interpreting them confessionally, have brought into the literature and the preaching of the synod the peculiar Union feature of opposing Scripture to the Confessions. "Be it said again, the Word of God is our standard of faith. This is evidenced by our name, the Evangelical, the Gospel Church. Others may call themselves Lutheran after a man; Reformed because of some incident in history; Episcopal or Presbyterian because of a form of government, or Baptist after one of the Sacraments, we know nothing superior to the Bible."[26] Neither do the Lutherans and the

24 The confessional paragraph is quoted sub III, 5 at the beginning of the discussion.
25 Bruening in Fundamentals I, pp. 21 f.
26 Fundamentals I, p. 21; cf. p. 3.

Reformed know anything "superior to the Bible," but as a church they *interpret* the Word of God, and for the guidance of the souls under their care they express this interpretation confessionally.

This position of the German Evangelical Synod, inviting as it may seem on the surface, leads to the rejection of the Creed in principle. If by appealing to *uninterpreted* Scripture, the differences between Lutherans and Reformed are to be treated as open questions, why should it be otherwise with the matters of agreement with regard to the doctrinal differences which were settled in the adoption of the Nicene Creed? In other words, why should the matters of agreement in the Lutheran and the Reformed Confessions have symbolical significance? As soon as the principle of the German Evangelical Synod is admitted, it would seem that the position of the Campbellites is the unavoidable consequence. That out of the above statements our questions suggest themselves can be seen from a large and very ably written literature, in articles and tracts, that has sprung up in the German Evangelical Synod. The tenure of this literature is about this: From Luther and Calvin we must come back to the Scriptures. These, with freedom of interpretation according to the dictates of conscience, constitute a sufficient basis for church union.[27] That literature in the German Evangelical Synod is not official in nature; it does not bear the imprimatur of the synodical publication house, and, therefore, should not be taken as expressing the synod's official doctrinal position. But it shows the conclusions that are drawn from the synod's confessional paragraph by thinking members of the body. We have here special reference to two very ably written booklets, one by W. Koch, "Wie lange hinket ihr auf beiden Seiten," the other by H. Niefer, "Evangelisch und Lutherisch?"

27 It is true there must be freedom of conscience for every individual. But is it of no interest to a Lutheran or Reformed congregation or synod when an individual, repudiating his ordination vow, should make such use of his freedom that his work would result in confusing his flock and disrupting their union in the faith?

Koch sees the weakness of his synod's confessional basis in this that it adopts the above-mentioned doctrinal standards *in the points of their agreement.* He calls it a contradiction to the "manly and evangelical" appeal to the Word of God alone and a concession to confessionalism (pp. 14.15). The evil "fruits of confessionalism" (error in the Roman Church, controversy and schism among Protestants) are, in his view, "the natural consequences of the fact that nowhere one was satisfied with the Holy Scriptures alone; that not the Scriptures themselves, but the subjective conception of a man or a number of men was made the object of confession, the norm of faith, of doctrine and life." (p. 16). "The Word of God only, not what men have drawn from the Word of God and have formulated and interpreted and individualized in human fashion, can be the object of evangelical faith" (p. 18). Niefer likewise censures the Lutherans who "read and interpret the Bible strictly after the traditions of the symbols" which "settle the teaching (of the Bible) once for all (endgiltig)" (p. 13).[28] After having rejected the Confessions as *symbols* of Scripture truth (pp. 13, 14), he appeals to the right of the *individual* to investigate the Scriptures for himself, as Luther and the Reformers did (pp. 15. 16). Here the author is perfectly right. It is a right which Lutherans also claim, even with their *quia* subscription, as we shall see a little later. But the question that can not be left out of consideration

28 The author of this book is too anxious to put his readers under the impression that the Lutherans accept the confessions slavishly, with no distinction between creative principles on the one hand and theological deductions and elaborations on the other, and that they look upon the Creed as settling a doctrine in such a way that further development and enrichment is excluded. He, like a good many other writers in the German Evangelical Synod, makes the mistake of judging too much the Lutheran Church of to-day by the seventeenth century type of Lutheranism. While this type may have its representatives to-day, it ought not to be overlooked that the Lutheranism of men like Philippi, Vilmar, Loehe, Kliefoth, Rohnert, Krauth, Lutheradt, Kahnis, Zetschwitz, Bard, Ihmels—all opponents of the Union—is in viewpoints essentially different from the Lutheranism that was represented by Abraham Calvovius and the Wittenberg theologians of the seventeenth century.

is whether the Church, not the individual,—but the Church as a "congregation of believers" can fulfill its mission without a common Creed, a recognized symbol of unity, according to the demand: "One Lord, one faith, one Baptism." The mistake here made is to look upon the Confession too much as an interest of the individual and not as a concern of the Church. Advice is given to the soul to rid itself of all confessional traditionalism and to seek truth simply by reading the Bible.[29] But when confessional obligation is under discussion we must have regard to the needs of the Church, which is charged with the duty of leading many souls in the way of salvation: by ministerial education, by publishing church literature, by sending forth missionaries. Here a doctrinal foundation or a confessional basis is needed for decision and direction. To be sure, the Church as well as the individual must stand for the Scriptures first of all. The Scriptures are the Church's real foundation. A Church stands on the Creed only in so far (quatenus) as that Creed actually expresses the truth of Scripture. But a church, if it wants to claim the Scriptures as its real foundation, cannot do it by leaving the Scriptures uninterpreted. On church-dividing questions such as exist between the Lutherans and the Reformed the Scriptures must be confessionally interpreted. Appeal to the Scriptures while at the same time refusing confessional interpretation is purely negative. The position upon the Scriptures, in such case, would be a position taken merely *in abstracto* and not *in concreta.*

Men of the Union like to look upon the Creeds as mere guides in the search of truth, which make no claim of

29 See Niefer, pp. 16-18. Cf. Koch, pp. 19-20. It is true that Lutheran Christians (of which there are many in the German Evangelical Synod) incline to read their Bible through the interpretation of their catechism and through the conceptions expressed in the devotional literature of their church (hymn-books, prayer-books), while the Christians of most of the other churches —particularly the churches who make little or no use of catechization—go to the Bible direct and search independently of creedal traditions. But on which side is the real advantage? Where are the Scriptures most interpreted according to the "analogy of faith," or the "proportion of faith," as Paul demands (Rom. 12:6?)

being standards to be subscribed to with confessional obligation. They *are* guides ("witnesses," so even in the Formula of Concord), and as such they have served many thoughtful Christians, especially the teachers of the Church. But they are at the same time more than guides. As witnesses and testimonies of times in the history of the Church when, usually after severe and trying conflicts, God gave much light, they are also symbols of the unity of faith between those who have united in one church communion. We believe that this is also the conception of the conservative members of the German Evangelical Synod when they profess to accept the Augsburg Confession, Luther's and the Heidelberg Catechism in the matters of their agreement; but we also believe that in the refusal to take a confessional attitude on the historical differences between the Lutherans and the Reformed, the synod has created suspicion of creeds in general, since their consistent thinkers put the Confession in opposition to the Scriptures.

There are two related questions that call for a brief discussion in this connection; these we shall dispose of in two appended notes.

Note 1: *The quatenus and the quia subscription.* On this subject many writers of the German Evangelical Synod have offered reflections in which they have not done justice to confessional Lutheranism. The question asked is whether the Creed should be accepted and subscribed *because* (quia), *as a matter of fact,* it agrees with the Scriptures, or only *in so far as* (quatenus) the subscriber finds that it does agree with the Word of God. Our answer is that the quia and the quatenus go together. The Scriptures are *norma normans.* They are the only regulating factor in all matters of religion. A creed can claim authority only in so far as it expresses Scripture truth. But, on the other hand, as has been said already, in cases of conflict between confessions, especially on matters pertaining to salvation, Scripture cannot be left uninterpreted. An attitude has to be taken. A church, entrusted with the spiritual care of many souls, needs to take a definite position in order to guide

in Scriptural teaching and to offer a bond of union for her members. In an accepted Creed the Church establishes itself upon articles of faith, of which she is convinced that in their confessional substance they have been formulated in harmony with Scripture testimony. She can take this position with assurance because she has experienced the Scripturalness of that Creed during a long history of preaching and teaching and caring for souls in many congregations. And now, a church. so established upon a Creed. has certainly the right and the duty to expect of her candidates for the ministry at their ordination something more than a mere *quatenus* declaration (with which one could subscribe even the decrees of the council of Trent). At the time of their entering the ministry, after the completion of their seminary course, they must be able to express a judgment on the Creed which they have studied and be ready to say whether they can or whether they cannot accept its contents. So the candidate for the ministry, in the Lutheren Church, declares that he accepts the Church's Confession because (quia) of its agreement with Scripture.

Two objections to this practice may here be answered by quoting from our discussion of the "authority of symbols" in the "Introduction to Lutheran Symbolics," p. 25 f.: (1) Can we expect a candidate for the ministry, as a rule a young man who has just come from the seminary, to be sufficiently matured for a *quia* subscription? He certainly ought to be familiar with the leading principles of comparative symbolics. Further, let us remember that Lutheranism as expressed in its Confessions is a system that rests upon some fundamental articles of faith.[30] If the candidate for ordination is in harmony with Lutheranism in such fundamentals—along the line of anthropology (Augb'g Conf., II, XVIII), soteriology (III, IV, VI,), ecclesiology (VII, VIII, XIV), the means of grace (V, IX, XIII), etc.—then he can subscribe with a *quia*. The doctrines more remote from the centre

30 Romanism, Calvinism, and Socinianism also show their leading features in a number of characteristic principles.

have been formulated in entire agreement with the fundamental doctrines of the Confession. (2) Another objection is that the *quia* subscription enslaves the individual minister, robs him of his God-given right to examine the Scriptures for himself and practically does away with the freedom of conscience. But this objection confuses the situation and by so doing leads to wrong conclusions. For him who has taken his ordination vow with a *quia*, the duty to regard the Scriptures as supreme judge in all matters of faith never ceases. If ever his conviction should undergo a change, leading him to feel that he must change his public teaching accordingly, then his *quia* obligation ceases. No mortal has any authority to interfere with the right of private judgment and with the freedom of conscience. But in such a case, denominational honesty, or, better expressed, his conscience, should move him to withdraw and to join the church which expresses his new faith. Luther's protest to Rome cannot be invoked to justify an opposite practice. Luther occupied the correct position that not he, but Rome had departed from the Apostolic and truly Catholic faith. Moreover, if by "right of private judgment" and "freedom of conscience" he should have meant what our liberalists of to-day make it to mean, namely, unrestricted liberty to teach doctrines subversive of the faith of the Church, would he have interfered with the teaching of the Antinomians? Would he have forced Agricola to that public disputation in Wittenberg and to the retraction of his views? In a given church and communion an individual cannot claim the right to tear down what the Church teaches on the basis of her Confessions. In his defence of the right of private judgment and the freedom of conscience Luther meant that no one should lose life and liberty when unable to agree with the teaching of the Church. Of the practice of Rome he complained: "Mit dem Tode loesen sie alle Argument." And again: "Heresy can never be restrained with force. It must be grasped in another way. This is not the sort of batle that can be settled with the sword.

The weapon here to be used is God's Word. If that does not decide, the decision will not be effected by worldly force, though it should drench the whole earth with blood. Heresy is a thing of the soul; no steel can cut it out, no waters can drown it. God's Word alone can destroy it."[31]

Note 2: *Lutheranism is said to believe in "unalterable Confessions."*[32] The basis for this charge evidently is in the fact that in the history of Lutheranism there has been considerable discussion of the "unaltered" Augsburg Confession as contrasted with the "Variata." We shall not here go into the details of this much-ventilated question.[33] All we need to say is that the Lutheran Church objected to the altered edition of 1540 and its successors, because of the introduction of two very far-reaching principles, the Bucero-Calvinistic in Article X (on the Lord's Supper) and the synergistic in Art. XVIII (on Free-Will), both of which, if they had been adopted, would have changed the doctrinal character of the Lutheran Church. Melanchthon's Variata proved to be an instrument for the introduction of Calvinism into Germany (Cf. Chapter II). If it had not been for those two anti-Lutheran principles, Melanchthon's altered editions would have been welcomed because of their richer Scripture ground. Our present Nicene Creed also is an entirely different document from the original Nicene Creed.[34] Luther himself changed the text of the Smalcald Articles.[35] Because of the serious recognition of the Scriptures as normans, Creeds are in principle not "unalterable" in the Lutheran Church. Neither are they

31 Luthers Werke, by Buchwald et al., VII, p. 258. On the whole question of the quia and quatenus subscription see the article on "Orthodoxie" in R. E. XVI, p. 496, 38; also on "Homiletik" VIII, p. 303, 20.

32 Niefer, as cited, p. 13.

33 For an extensive discussion see Zoeckler, Die Augsburgische Konfession, pp. 35-74; Kolde's preface to Mueller's Symbolische Buecher, pp. 25-32; Neve, Introduction Luth. Symbolics, pp. 91-100; also his monography: "Are we Justified in the Distinction between an Altered and an Unaltered Augsburg Confession?"

34 See Harnack in R. E. XI, pp. 12 ff.

35 Neve, Symbolics, pp. 347 f.

meant to stand in the way of a further development of Christian doctrine. It is felt, however, that such development will be sane only when it takes place on the basis of the fundamental principles of the oecumenical and the Reformation Creeds. Lutheranism sees in its historical Confessions an embodiment of the doctrinal experience of the Church of Christ; they are not arbitrary or artificial inventions. Liberalism has always wanted to erect a fundamentally new faith upon the ruins of the historic Creeds. As compared with the Reformed Church it may be admitted that Lutheranism is conservative with regard to adopted Creeds. Her Confessions —she prefers the term "Symbols"—are the same in all countries; the Reformed "Confessions" are more or less national in character (in the various countries the followers of Calvin and Zwingli confess for themselves). The Reformed churches have been more subjective in their tendencies, which can also be seen in the history of their Confessions. Particularly in America they have been fruitful in altering their Confessions and in producing new creedal standards.[36] But this subjectivism and individualism is no advantage for the Church as a whole. Dr. L. F. Gruber, in an excellent article in the "Lutheran Church Review" (April 1918, p. 145), remarks: "Reformed Protestantism over-exalts individualism, and therefore tends to rationalism and revolutionary radicalism.....Her very history is the history of sectarianism. And it seems that in order to survive she must divide more and more into sects and sectlets by throwing off branches, even as a protozoan throws off joints in order to continue its existence in continual segementation and division." Is there one sect in the history of Protestantism, of which it can be said that it sprung from a special principle of Lutheranism? The Schwenkfeldians, the Moravians, the Swedenborgians originated on Lutheran territory, but can they be called legitimate daughters of Lutheranism? The last mentioned sect is

36 See the very instructive article on "Protestantismus" by Kattenbusch, in R. E. XVI, pp. 173, 5 ff., and 165, 51.

certainly excluded. The Schwenkfeldians belonged to the "Sacramentarians" of the Reformed period. The Moravians represent a kind of a union between Lutherans and Reformed. It is interesting to observe that distinguishing trait between Lutherans and Reformed. It seems that Lutheranism completely expressed its own genius in Symbols, and found no cause for changing them, and it is a fact that it produced no more symbols after the publication of the Book of Concord in 1580. Yet we must insist that in principle these symbols are neither "unalterable" nor are they—in principle—the last word of Lutheranism as to further creedal expression.

(To be Continued)

ARTICLE II.

GATHERING MATERIAL FOR THE SERMON.

BY PROFESSOR J. A. CLUTZ, D.D.

To preach a sermon the preacher needs not only a text and a theme, he must also have something to say on them. He must have the materials for a sermon and he must have plenty of them if he is to preach well, much more than he can use at the time.

Of course, men differ widely in their methods of preparation for the pulpit. They not only differ from each other, but the same man will use different methods at different times. Sometimes this will be a matter of necessity. He will not have at his command the necessary time or facilities to make the full and careful preparation to which he is ordinarily accustomed. He will be compelled simply to "scratch round" for whatever material may be close at hand, and to "throw it together" as best he may to meet the emergency. Sometimes it may be a matter of choice. He may wish to vary his method and to see what he can do without going through his regular routine. This, however, should not happen very often if the preacher is to keep up a reputation for good, strong pulpit work.

Under normal conditions, the preacher will always be gathering materials for sermons and from every available source. If he has the true homiletic instinct and the sermon making habit practically everything he sees, or hears, or reads, or experiences will furnish him with some material to be used at some time. This instinct and habit should be carefully cultivated. The preacher should be like a mining prospector in the mountains, always on the lookout for gold, or the ore from which gold may be extracted. The true prospector is always alert, always on the watch for the signs of paying ore. He makes long journeys sometimes in search of especially rich prospects.

He often digs deep into the sides of the hills to search for hidden treasure. But even when he is not thus definitely looking for prospects he is still always the prospector. He watches the ground over which he walks. He examines every loose stone that is turned up by his foot. He scans every ledge that crops out along his path. He often looks in vain, but it is by thus keeping always at it that he expects finally to "strike it rich" and to "make his pile." It has become a second nature to him. It is his very life. It should be just so with the preacher. It will be so with every true preacher, with every man who has given himself up wholly to his work under the constraint of a great "necessity," a genuine "woe is me if I preach not the gospel." He too will always be looking for the gold of truth, for the stuff out of which sermons are made. He also will have his disappointments, his dull times, his barren days when he seems to find nothing that is worth while. But this does not discourage him. He keeps at it and in the long run he gathers much. He cannot help it. It has become his second nature also, his very life.

Among the preacher's richest and most fruitful sources of material may be mentioned:

1. His regular courses of reading and study. It is assumed that he is keeping up such courses. Certainly every preacher should. Every wise and growing preacher does. This work will be constantly enriching his mind with a general store of material upon which he can draw as occasion demands. His work in exegesis, his study of theology, of Church history, of science, of philosophy, of general history, art and literature, etc., all will be furnishing him with truth, facts and illustrations, all of which will come into use sooner or later in his preparation for the pulpit. In this way, while he may not always be preparing sermons, he is always preparing himself to preach. This, according to Phillps Brooks, is the very best kind of preparation. He says, "the preacher's life must be a life of large accumulation. He must not be always trying to make sermons, but always seeking truth and out of the truth which he has won the sermons will

make themselves..... Some truth which one has long known, stirred to peculiar activity by something that has happened or by contact with some other mind, makes the best sermon; as the best dinner comes not from a hurried raid upon the caterer's but from the resources of a constantly well-furnished house..... Learn to study for the sake of truth, learn to think for the profit and joy of thinking. Then your sermon shall be like the leaping of a fountain and not like the pumping of a pump." Professor William James says something of the same kind in his "Talks to Teachers." Of course he is speaking of teaching, but what he says applies to preaching no less than to teaching, "They talk much in Pedagogic circles to-day about the duty of the teacher to prepare for every lesson in advance. To some extent this is useful. But the advice I should give to most teachers would be in the words of one who is herself an admirable teacher. 'Prepare yourself so well in the subject that it shall be always on tap; then in the class-room trust to your spontaneity and fling away all further care.' "

2. Special reading and study. That is, the reading and study which the preacher does during the week bearing directly on the subject on which he is to preach on the next Lord's day. As he goes on with his work there will naturally be less and less of this. Just in proportion as his general stock of material grows as the result of his regular courses of study continued year by year, in that same proportion will the need for special study on the individual sermons be reduced. But there will always be some of this, the amount of time to be given to it depending largely on the nature of the particular text and theme to be discussed. He will always want to study carefully the text itself and the context in which it stands, so as to be sure that he understands it and is able to interpret it truly to his people. He may also wish to consult such commentaries as are available, and to do such other reading as he finds time for. This special reading, and the study of commentaries should be only supplemental to his own work. They should never take the place of

it. If he begins his preparation of each sermon by going to the commentaries to find out what they have to say on his text, he will likely lose all power of original thought. If he begins by reading up on his subject, he will become a mere purveyor of other men's ideas. His study of the commentaries and his reading of books should be for suggestion, for mental stimulus, rather than for direct help. He should go to them for help to do his own thinking rather than to relieve him of the necessity for thought of his own by cramming himself or his sermon with the results of other men's labors.

3. Intercourse with men and observation of life. An old German writer says that every sermon should have heaven for its father and the earth for its mother. The former is secured by the study of the Bible, by the study of exegesis, of theology,etc. The latter is realized by the study of men and the wise observation of human life and its varied activities. It is partly the fault and partly the misfortune of preachers that they are in danger of getting out of touch with real life, life as it is really lived by the people to whom they preach. They are in danger of confining themselves too closely to their books and their studies. Some of them are little better than cloistered monks. They acquire a kind of unearthly air of seclusion and exclusiveness, of living apart from the world of common men in a world of their own, the world of books and of study and of their own thoughts and ideals. Hence, when they do venture out into society men and women do not feel at home with them, and do not act and live normally in their presence. They no not live and act as they do every day in their homes, and in their business, and in their social relations with each other. Thus their pastor never comes to know them really and truly. He never learns to know them as they really are. It is not strange, therefore, that when he comes to speak on Sunday to men and women with good red blood in their veins, the men and women who are in the thick of life, and who are busy doing things or trying to do them, sometimes in the face of great difficulties and fierce temptations, his

words fall on dull ears or unresponding hearts. His sermon may have had heaven for its father, but it has not had the earth for its mother, and hence the children of men do not recognize it or feel any kinship with it. It seems to them to be a stranger from an entirely different world from that in which they "live and move and have their being."

The preacher should always try to live close to the people to whom he ministers. He must keep in touch with the actual life of his people. He must know what his people are thinking about, what they are talking about and what they are doing in the home, and in society, and in the school, and in business, and on change, in the full cry of a busy and strenuous age. This can be done only by frequent intercourse with them and with men of every class and occupation, and by constantly keeping both eyes and both ears open to see and hear what is going on. Such intercourse with men will prove one of the richest sources of materials for his sermons and it will help to make his sermons both interesting and helpful to his hearers.

4. Thought and meditation. By mentioning this third it is not meant that it is to begin only after the other three sources of material have been exhausted. It is to accompany every other kind of work, and it is to continue all the time of preparation and until the sermon has actually been preached. It must be real thinking too, not mere idle dreaming or weak and sickly sentimentalizing. Preachers should think as some of them played foot-ball when they were in college, with all their might, and determined to win the game. It is only by such thinking that real ideas genuinely worth while children of the brain, are brought to their conception and birth.

This is one of the most important parts of preparation for the pulpit, one of the richest sources of sermon-stuff. It is by meditation that sermons grow, as corn grows during the hot moist nights of summer. And the beauty of it is that the results of such thought and meditation will be the preacher's own contribution to the sermon, not the

borrowed or purloined capital of other men. In one of his lectures Beecher says that he liked to have subjects "soak" in his mind for a long time before speaking on them. It is a good word. My own word is "simmer." We have all seen our wives or mothers, when they wanted to have something cooked long and thoroughly, set the pot on the back of the stove to simmer over a slow fire. Both words are suggestive of thoroughness and of finished results. Dr. Stalker says, "Take time; the process of thinking especially should be prolonged; it is not so important that the process of writing should be slow. It is when the subject has been long tossed about in thought that the mind begins to glow about it, the subject itself gets hot and begins to glow and flash, until at last it can be poured forth in a facile but glowing stream."

This suggests also that it is well for the preacher to have a number of subjects under consideration all the time, and then to use them as occasion may require, or as they become "ripe." This is another of Beecher's words. It suggests fruit that has been thoroughly matured by long exposure to sun and air so that it is ready to drop into your hand the moment you touch it with your fingers. Every one knows that this is the fruit that is most delicious, the most perfect specimens of its kind.

5. Prayer. This should be the constant accompaniment of all the work of preparation. It is true that all work should be done in the spirit of prayer and in reliance on God's blessing and help. No sincere Christian will ever forget this, it matters not what the character of his work may be. But it is especially important in sermon preparation. It is God's word on which the preacher is to preach. It is God's message that he is to deliver. How can he hope to do this work successfully without God's help? It is no doubt true of all good work whether for God or for men, but it is especially true of preaching, that it is not by human might or power but by the Spirit of the Lord God of Hosts that it must succeed if it succeeds at all. As Dr. Hoyt says, "We can never charge the mind unless we are properly insulated. We have too

many prayerless studies and faithless prayers. We live by the daily impartation of the Spirit of God. We see the truth by the illuminating of the Spirit of truth. The sermon cannot pulse with the enthusiasm for humanity without the Spirit that sheds abroad in the heart the love of Christ. By our conscious seeking the preparation of the sermon should be begun, and continued and ended in God."

In the beginning of this paper we said that the preacher gathers his sermon material from all available sources. It may now be added that he gathers material of all kinds. Some will be good, some will be bad or at least poor, and some will be indifferent. There will be "wood, hay and stubble," as well as "gold, and silver, and precious stones." In fact, in the first stages of his preparation everything may be counted as fish that comes to his basket. The time for separation and selection will come later. But it must come. He must then do as did the fishermen of our Lord's parable. When they cast their net into the sea, Jesus says that they "gathered of every kind." But when the net was full they drew it up on the beach, then "they sat down, and gathered the good into vessels, but the bad they cast away." (See Matthew 13:47, 48.)

The sifting of the material gathered is in some respects the most important part of the work of sermon preparation. If this part of the work is not understood, or is not well done, the more reading and study there is the worse for the sermon, generally speaking. It is likely to mean only "confusion worse confounded." This sifting of the material is absolutely necessary if the sermon is to be really a sermon, that is a well ordered and effective discourse and not a mere rambling talk, or a loose and disjointed harangue.

A man ought, of course, to have more material than he can use. But naturally he wants to use the best, the richest ore or the purest gold. Hence he must do what the placer miner does, wash away the dross and dirt, and even low grade ore, so as to have left in his cradle only

the shining grains of virgin gold. However much the bulk may thus be reduced the residue will be worth far more than all that has been discarded. It is also much more valuable in itself than it was before the separation.

If made as rigid as it should be this process of sifting, or exclusion, will not be an easy one. It may, indeed, not be a very pleasant one. It may go hard with the preacher to strangle, or to disown and set aside these children of his brain. He may have begotten them after long gestation and with much mental labor and travail of soul. He clings to them, therefore, just as a mother clings to the children of her own womb even when they are anemic, and weak, and deformed. But he will gain, and his sermon will gain in strength and vigor by letting them go.

Moreover, the excluded thoughts are not necessarily lost. Neither has the labor that produced them been in vain. Most of them, perhaps all of them can be used in some other sermon to which they may be found more germane. It is to be remembered that they are not always inherently weak, but they may be undesirable for use in this particular sermon simply because they are irrelevant. Meanwhile, they have another use also. They give added force, momentum and impact to what remains. It is not always, and never only what a man says that makes his speech effective. Often it is as much what he could say but does not. The man who says all that he knows on his subject seldom speaks with much force. He is like a man who, to lift a burden, must stand on his toes and stretch his arms and his fingers to their utmost reach and tension. Such a man never has much lifting power. If a merchant were to keep on his shelves only enough goods to meet the demands of his customers for a single day, no matter how well the buyers of that one day might be pleased he would soon lose his trade. It is not the few pieces that he throws on the counter but the many shelves full of goods behind the counter and from which he takes these few pieces, that attract customers and make them think that this is a good store in which to buy.

In order to do his work of sifting wisely and with the

best results, the preacher must have some definite principle or principles of exclusion and inclusion on which to proceed. He cannot do the work in a loose and haphazard way or he may exclude some of his best material, and include or retain some of his poorest. He must have some means of separating the gold from the dross, and especially of differentiating accurately between real gold and "fool's gold" which may look to the unpracticed eye very much like the real thing.

This is especially important because often the difference will be merely a relative one, a difference of degree rather than of kind. Some of the excluded ideas may be better in themselves, stronger and more vigorous children of his brain, than those that are retained. How is he to distinguish the one from the other? How is he to know which to keep and which to reject or put aside for use in some other sermon?

Without stopping to discuss them in detail the following may be suggested as among the principles which are to be the preacher's guide in this part of his work: first, the text; second, the theme; third, the aim of the sermon; fourth, the audience to which it is to be preached; fifth, the preacher's own personality. Each of these principles will be useful. Each has its own claim for recognition and its own task to perform, its own contribution to make towards the finished sermon. Usually they will work in entire harmony. Sometimes they may work unconsciously to the preacher himself. It is better, however, when they are used consciously and intelligently. It argues a more highly trained workman, and gives promise of richer and more satisfactory results.

Theological Seminary,
Gettysburg, Pa.

ARTICLE III.

PRAGMATISM AND THEISM.

BY PROFESSOR PAUL H. HEISEY, B.D., M.A.

Although he does not use the word "pragmatism" in his discussion Charles Pierce is accredited with originating the philosophy which has come to bear that name. His statement of the problem which gave rise to this modern method in thought was contained in an article entitled "How to make our ideas clear," which appeared in the *Popular Science Monthly* in 1878. The message of that article was revived many years later by the late Professor William James of Harvard, and largely through his writings have the term and the philosophy of pragmatism become popular or at least well known.

The philosophers of this modern school of thought had a mistrust of the old systems. They held that the old absolutistic systems did not solve human problems and did not deal with them in a practical manner. In attempting to solve the problem presented by what they considered the contradictions existing in absolutism they sought various ways out of the situation, among them being the effort to give up absolutes and to find comfort in a thought system which was closer to human experience. The outcome of this effort has been the philosophy of pragmatism.

This attempt in the field of philosophy was hastened by other thought movements such as the growth of empiricism, evolutionism, dynamism, and energism.

What is pragmatism? It can be viewed as a method in human thought; as a theory of truth; as a theory of meaning; as a theory of reality; and as a theory of the nature of ideas.

Allowing the foremost exponent of Pragmatism to speak for his school, we cull from Professor James' volume, "Pragmatism," the following suggestive statements dealing with the nature of pragmatism:

"The pragmatic method is primarily a method of settling metaphysical disputes that otherwise might be interminable."[1]

"If no practical difference whatever can be traced, then the alternatives mean practically the same thing, and all dispute is idle."[2]

"Theories thus become instruments, not answers to enigmas, in which one can rest."[3]

"Ideas.....become true just in so far as they help us to get into satisfactory relation with other parts of our experience."[4]

"Truth in our ideas means their power to 'work.' "[5]

"Thoughts become true in proportion as they successfully exert their go-between function."[6]

"The true is the name of whatever proves itself to be good in the way of belief, and good, too, for definite, assignable reasons."[7]

The general characteristics of pragmatism may be catalogued as follows: conduct is the big product of life and reason is a by-product; our universe of reality is built out of experience; truth grows and is not static and absolute; pragmatism makes the psychological rather than the metaphysical approach to life; pragmatism stresses "value": in general, it takes the functional view in psychology; in general, it makes the application of the evolutionary concept to mental life; will is more fundamental than intellect; man is a being of action; knowledge is purposive; living is adjustment to environment; ideas are means to guide us; we know truth by its fruits; the fundamental question to be put to a theory or idea is "does it work"; the test of an idea, however, is not a momentary satisfaction but "in the long run," and "on the whole." Pragmatism holds experience to be the final court of appeal;

1 James: Pragmatism, p. 45.
2 Ibid., p. 45.
3 Ibid., p. 53.
4 Ibid., p. 58.
5 Ibid., p. 58.
6 Ibid., p. 66.
7 Ibid., p. 76.

it recognizes faith as a pathway to knowledge, as is forcefully brought out in James' essay "The Will to Believe"; pragmatism recognizes the faith element is all knowledge; it will even allow for religious experience as a source of knowledge. For pragmatism, the world is incomplete and is in the making as is truth itself.

What message does pragmatism have for religion, theology, and especially for the concept of God?

Pragmatism would apply its empirical attitude to religion as it does to all else in human experience. It would hold that the religious consciousness must be built upon an active attitude toward the world. For pragmatism religion is a construct built out of experience. As Galloway points out, the truth of religious ideas for pragmatism rests upon their functional value for human purposes. For pragmatism the question is not "is there a reality corresponding to God, but is the idea useful?"[8]

For James, "God is not more than matter as a principle unless he promises more."[9]

Pragmatism asks for the emotional and practical appeal of the God-idea, and holds that the evidence for God lies primarily in inner personal experiences. Accepting or rejecting the God-idea according to the pragmatic method would rest upon the question "What do the alternatives promise?"

Again, James writes: "On pragmatic principles, if the hypothesis of God works satisfactorily in the best sense of the word, it is true."[10]

For pragmatism, the question of God centers in the problem: "What does God practically mean?" In large measure the pragmatic test is the value-judgment test of Ritschlianism. Pragmatism would ask the question, "How far is the God-concept necessary to fulfill the needs of our nature?" In reply one would like to ask of the pragmatist, "Is God a name or a reality for pragmatism?"

From the standpoint of a method rather than a philoso-

8 Galloway: The Philosophy of Religion, p. 262.
9 James: Pragmatism.
10 James: Pragmatism, p. 292.

phy, almost any form of the God-concept can live under the canopy of pragmatism, however pragmatism in general tends to formulate a God-concept that is particularly comfortable in its temple. The God of pragmatism would engage in an active participation in the world of human experience. A God who is developing and changing is more acceptable to pragmatism than a static God, and the God of pragmatism would not be independent of time.

For pragmatism, the world is incomplete and is in the making and the God of pragmatism would share in this experience.

The God of pragmatism might be described in these words from Leuba: "God is not known. He is not understood; He is used, used a good deal and with an admirable disregard of logical consistency, sometimes as meat-purveyor, sometimes as moral support, sometimes as friend. sometimes as object of love."[11]

In large measure a concept of God as immanent rather than transcendent would be more acceptable to thoroughgoing pragmatism. It almost appears that pragmatism does not concern itself with the objective reality of God and does not care for his objective reality.

"A speculative conception of God, for instance, which could not be related in a vital way to the needs and purposes of religious conduct would fail to commend itself to pragmatists."[12]

Pragmatism tends towards giving up or modifying the idea of God as creator, ruler, and judge. It destroys the idea of a personal God outside of His world, it opposes a static truth. It tends towards establishing a concept of God as immanent, and changing. It holds to plastic truth, a developing universe and reality as living and changing. The greatest pragmatist, William James, accepts neither monism nor dualism but offers a pluralism. In some ways pragmatism's God might be looked upon as the sum of human values.

11 Quoted by Ames: The Psychology of Religious Experience, p. 314.

12 Galloway: Philosophy of Religion, p. 22.

In the face of all that might appear destructive to the God idea as proposed by pragmatism, Willian James argues in his eassay "Reflex Action and Theism," for a theism upon the two fundamental propositions that anything less than theism is irrational and anything more is impossible. The God of James, however, remains fundamentally finite.

The philosophy of pragmatism has entered into the thinking of many preachers and religious workers. In some respects they have found comfort in its practical bearings, hoping to present their religious message upon the ground of its practicality. Here, gragmatism as a method has been adopted. But in doing this many followers of the method of pragmatism have overlooked its final consequences for human thinking.

There are some good features about pragmatism. Its emphasis upon action, its practicality, the purposive nature of thought, and its emphasis upon religion as reflected in conduct and tested in conduct are commendable.

There are many weak spots in pragmatism. As Galloway points out: "Value cannot maintain itself apart from validity." Somehow man cannot get away from the thought of universal truth. Truth constantly reappears as universal and constant. Pragmatism leads to the usual dangers of an individualism. Accepting pragmatism's God may prove to be a fiction or at least leave the individual to think of Him only as such. The "working value" is not always a criterion. Morality is more than expediency.

Pragmatism as a method may have some helpful suggestions for the theologian, the preacher, and the practical religious worker but are not its logical consequences for human thought too far reaching and too destructive of fundamental theistic truths to find large acceptance among evangelical, Christian workers?[13]

University of Dubuque,
Dubuque, Iowa.

13 Two helpful books on the subject not noted in the article are: Haas: "Trends of Thought and Christian Truth"; Lyman: "Theology and the Human Problems."

ARTICLE IV.

LUTHER AND THE GREAT WAR.[1]

BY PROFESSOR JOHN ALFRED FAULKNER, D.D., LL.D.

During the war the blame for it and especially its cruelties was sometimes attributed to Luther and his Reformation[2] It occurs to me the time has come for an impartial estimate of these accusations. Not being a Lutheran I am certainly not prejudiced in his favour, and being a Protestant I ought to have insight and largeness of view enough to be fair.

1. It is said that the late conversion of Prussia is one cause of the brutalities. Christian ideas have not had time to sweep through and leaven the land. 'The heathen tribes of northern Germany only entered the Church at a time when many countries of Europe had behind them a long tradition of Christian ethics and practice. In other northern lands there were then being raised the cathedrals, those astounding expressions of beauty inspired by faith. Prussia lost much of the ennobling influence of Catholicism by her tardy conversion to the faith.' Now it is true that Prussia was converted in the thirteenth century, but 700 years is a long time for Christianity to work, so long that if our religion had not transformed a people in that time 400 years or 4,000 added would make no difference. Protestant missionaries have converted peoples through and through in a generation. The Christianization of a nation depends not so much upon time as upon method, whether by baptism and at times by force, as most of the mediaeval races were converted, or by the preaching of the truth, the full gospel, an aggressive evangelism, earnest and systematic instruction in the faith of Christ, as millions have been saved since the Reformation. Besides, the old

1 The London Quarterly Review, July, 1920.
2 See especially Church Quarterly Review, April, 1919.

Prussians were not Germans, but Letts, and by the end of the seventeenth century they had died out.[3] The idea that the war or its conduct was due to the late conversion of Prussia is fantastic. This does not mean that primitive traits do not persist, that all the European tribes were not cruel (including the Teutonic or English), it means that for practical results the date of their conversion is of no consequence.

2. The results of the Reformation in Germany were bad. Pollard says that after 1555 'intellectually, morally, and politically Germany was a desert, and it was called religious peace.' But Pollard likes striking antitheses, and his article in the *Cambridge Modern History*, Vol. II, is full of exaggeration. If he had given a little patient study to the subject he would have found that Germany was far from a desert. Hymn-writers were numerous, no bad sign of religious life. The great classicist and theologian Melanchthon was still living, and his name alone would redeem a century. Theologians were many, and if you say they were narrow, they cannot be blamed for not sharing your or my views. In ability and intellectual acumen they have never been surpassed. That vast work, the *Magdeburg Centuries*, was going forward, to which most histories published in our time are as child's play. 'The Reformation fell in a time of the deepest decline of German poetry and national literature,' says Kurtz. 'But with the Reformation came a new creative potency in popular and intellectual life. Borne on by Luther's path-breaking example arose a "new world-ruling prose as expression of a new world-consciousness" which drove the Germans to think and to teach in German. Particularly the collision of spirits in consequence of Reformation action called out a bloom, power, and popularity of satire which German literature never knew before and has not known since.'[4] Nor was

3 See Tschackert, Preussen, Einführung des Christentums, in Realencyk. f. Prot. Theol. und Kirche, 3 Aufl. xvi. 28.

4 Kirchengeschichte, 13 Aufl. (1899) ii. 146.

the age of Hans Sachs a desert, who left behind 208 comedies and tragedies, 1,700 tales, 4,200 songs. It is true that the Reformation did lead to the 'secularization of life and an increase in the power and prerogatives of the State,' but life in the age of the indulgence preachers could bear considerable secularization, and over against the Pope the strengthening of national power was no ill development, which was more fully marked in England than in Germany.

Froude says that to the people of England the Reformation brought misery and want, which reminds us of Cobbett's celebrated racy and savage book on the English Reformation, which, though written by a radical and freethinker, has been exploited in numerous cheap editions by Roman Catholics as a convert-maker. But however it was in England, Germany made systematic efforts to help the poor, whom Catholic charity had debauched. I have not space to enlarge upon this, but if the reader will consult the first part of the third volume of Uhlhorn's *Christliche Liebesthätigkeit* (1890), he will see that the unfortunate were not neglected in Protestant Germany. The well-known fact that Luther in his old age complained of lapse of morals among the people is referred to, but that was true at first in England, and has nothing to do with the war. 'The German and Swiss Reformers tried to repress forcibly all opinions contrary to their own, whenever they had the power to do so.' Not all. Melanchthon differed from Luther—in some points seriously—but Luther not only did not try to suppress him but always thought highly of him. The Reformers suppressed Roman Catholic worship, but they came to believe it idolatry, and the Anabaptists, but England did the same. This therefore has nothing to do with the war. Another of Pollard's false antitheses is, 'The Reformation began with ideas and ended in force.' Translate that into truth and it would read: The Reformation began with ideas, continued with ideas, has not ended yet, but on account of historical reasons for which the Reformers were not entirely responsible became in-

volved for a time in force or governmental action. The very liberal Roman Catholic Lord Acron wrote, 'The notion of liberty, whether civil or religious, was hateful to Luther's despotic nature and contrary to his interpretation of Scripture.' Few historical judgments have been more loose, indiscriminate, and one might say false, and this one shows how much easier it is to condemn Luther than to understand him. As to personal religious liberty it is evident that the learned Acton had never even read the classic of 1520, *Von der Freiheit eines Christenmenschen,* and in general never tried to trace the history of Luther's mind on the question of toleration. Why then did he trust himself to a judgment so absolute, and—of course unintentionally—bear false witness against his neighbor?[5]

The writer of the article proceeds: 'These principles of intolerance encouraged one of the most odious of all persecutions—the witch hunting and burning that went on well into the seventeenth century, and raged in Puritan New England.' Whereas witch hunting had been going on for thousands of years, had nothing to do with tolerance or intolerance, but was a part of the social consciousness and a department of penology and public health, rested on the authority of the Old Testament, and was connected with psychological, cultural, and theological forces with which Luther had nothing to do, except that he, like everybody else, was a victim of them, The same thing was true of Anglican England, but who would think of making that a charge against Cranmer? The witch 'persecutions' did not 'rage' in New England, but the contagion took more lightly there than in any Christian country of the time, and the reaction was quicker.

3. Luther was coarse and brutal, a fact which helps to explain the 'present disposition of the (German) people.' Well, Luther was coarse at times in conversa-

5 On the facts here, see Faulkner, Luther and Toleration, in papers of the American Society of Church History, series ii, vol. iv, pp. 131-153 (New York: Putnams, 1914).

tion and controversy, but that was the fault of the age; and as to controversy Luther was taught coarseness by those who attacked him first. Even More outdid Luther in vituperation, and his Catholic opponents struck him first with the fierceness of unmeasured abuse. (I think in one of his letters) Luther refers to the fault found with him for his harshness in controversy, and excuses himself that he spoke mildly until he was goaded to stronger words by the extravagant onsets of his opponents. I knew personally a Methodist divine who attacked Andover theology in a style which *mutatis mutandis* Luther never outdid. Our author charges Luther with brutality and says, 'Heine spoke of the "divine brutality of brother Martin," and the epigram is true,' for his brutality 'comes out constantly in his speech and in his writing.' Heine uses the word poetically, but in the author's sense the charge is not true. In thousands of his conversations and pages there is nothing brutal. Besides, Luther was winsome, kind, often cheerful, always overflowing with hospitality, a profound lover of music, open to the appeal of the classics, poets, &c., a hail-fellow-well-met with every one, and it seems invidious to call such a man a brute because he sometimes showed a harsh side in polemics. But what did Heine really say and mean? Here it is. 'He (Luther) was full of the awful fear of God, full of sacrifice in honour of the Holy Spirit, he could sink himself entirely in pure Christianity, and yet he was well acquainted with the glories of this earth and knew how to appreciate them, and out of his mouth bloomed the famous motto,

> Who does not love wine, woman, and song,
> Remains a fool his whole life long....

He was a complete man, I might say an absolute man, in whom spirit and matter are inseparable.... The fineness of Erasmus and the mildness of Melanchthon would never have brought us so far as the divine (göttliche)

bruality of Brother Martin.'[6] Here brutality is a figure for aggressive earnestness, and Heine had the insight to see that that has a place in the divine leading of the world. (Heine fell into the common error of attributing that familiar couplet to Luther, who never wrote it, nor, so far as we know, said it. See Köstlin—Kawerau, *Luther* 5 Aufl, ii. 681-2.)

The author quotes from the well-known Luther essay of J. B. Mozley (Jan. 1848, reprinted in *Essays Historical and Theological*, 2nd ed. 1884, i. 321-438), about Luther as a controversialist being 'literally and wholly without decorum, taste, or fear,' and more to the same effect, and adds, 'Luther was habitually coarse of speech.' Mozley was one of the ablest High Church theologians of the nineteenth century, with an intellect of wonderful acuteness and a literary style and mental make-up admirably adapted for controversy. His *forte* was theology proper, and his writings in this field are still valuable; in Church history he was not at home, and his High Church prejudices were so bitter that his historical judgments are almost worthless. He is largely responsible for the Anglican Luther legend, though it was started on its way by the fearful abuse of Wilfred Ward, for the ordinary Anglican minister reads Mozley instead of Luther. Many of Luther's controversial books were moderate for that age, though in later life, when stung by opponents and unnerved by disease, he is open to the criticism referred to. Nor must we weigh Luther's words on apothecary's scales, especially his private Latin letters to his friends, where he often indulged in pleasantry and conscious exaggeration which every one understood.[7] Luther's *Table Talk* also is not a first-hand source, and can be used by experts only and with caution. I have also found that a careful study of the frequent Catholic quotations from Luther in their context, his-

6 Quoted by Eckart, Luther im Urteile bedeutender Männer, Berlin, 1905. See Theol. Lit. Zeit., 1906, 209-10.

7 This applies to the words quoted in the article, p. 80, note, though I have not verified them.

torical occasion, &c., have a way of vindicating themselves either in whole or in part. To Mozley and his followers I say: What you allege is true, but only in part; why not make the necessary discrimination? Because Luther exaggerated under pressure and excuse, is that any reason why you should do so without excuse?

Another instance of this is what our author says on the Peasants' War,—'how Luther first encouraged these revolutionaries, and then, when their cause was failing, bid authorities throw themselves upon these mad dogs, "stab, slay and strangle." ' This is also very misleading. Luther detested revolution. When the peasants published their first articles, Luther sent out his reply to them in his *Ermahnung*. &c., in which he commended some of their articles and condemned others, urged them to peace, and warned the princes to fairness. He later went out at the risk of his life to mediate. When not only all efforts failed, but news of horrible massacres and assassinations by the peasants reached him, and all order seemed about to perish, he issued his second pamphlet, *Wider the Mörderischen*, &c., when he urged the quickest crushing of the insurrection. But he immediately issued a third call condemning unnecessary severity, and demanding mercy for all peasants who laid down their arms.[8]

4. Luther's doctrine of justification by faith and the indifference to sin which is the expression and result of it in another cause of German excesses. 'May it not be surmised that this drift and bias of German religion, originating in the principles laid down by Luther, can to some extent account for the strange perversions of moral conduct that of late we have watched with wonder and regret?' Here again more of Luther and less of Catholic tradition on him would have corrected our author. That Luther's doctrine of justification and good works differed in any essential way from Articles XI.,

8 See Faulkner in Lutheran Quarterly, 1908, 301 ff.; The London Quarterly Review, 1910, 115 ff.

XII., and XIII. of the XXXIX. is a fiction. In fact those articles express Luther's own teachings almost exactly. If the Church reviewer had read Prof. Henry E. Jacob's book, *The Lutheran Movement in England and Its Literary Monuments,* Phila. 1891, he would have been better instructed. So far as the vitality and innerliness of justifying faith is concerned, and its vivifying and transforming character, there was perhaps no Reformer in that century who set forth that faith more insistently than Luther. That he did equal justice to *all* the elements of Christian life and doctrine in that region I would not of course affirm, as he was a pioneer, but the frequent accusation of encouragement to sin in his doctrine of faith and works is a slander. Then Luther, like all Protestant theologians till Wesley, had a strong belief in the doctrine of Sin in Believers, and that that sin did not necessarily condemn to hell.

The author gives two instances of Luther's indifference to sin. The first is the 'famous exclamation' (only it was not an exclamation), *Pecca fortiter,* which as 'fairly well known' is passed over. Yes, it is well known; in fact so well known that thousands know it who have never read a hundred lines of Luther's writings, much less the private Latin letter, half-earnest, half-banter, by which he shook almost the most conscientious and saintly man of his day from morbid worryings that might have wrecked his too frail health.[9] The other instance is the recommendation to Jerome (Hieronymous) Weller to drink, and the author quotes this, though he apparently did not refer to the original, and gives unwittingly a garbled and incorrect version, which, as usual, sets Luther in the worse light. It is necessary, therefore, to go into this Weller matter a little.

Weller was a student for the ministry at Wittenberg, poor in this world's goods, and like many others, received into Luther's house and spacious heart, but evidently

9 On the Pecca fortier, see Faulkner in American Journal of Theology, October, 1914, 600-4.

not in good health, and afflicted with melancholia. Luther wrote fifteen Latin letters to him (1530-42), the first three to cure him of that malady which was settling upon him like a pall. The Dr. Preserved Smith translation has not reached these letters yet, and I have written out translations. For lack of space I give the substance of two and the third almost complete. The first is June 19, 1530, written from Cobourg, where Luther was waiting during the Augsburg diet, to be within his Elector's dominions and yet within hailing distance of the theologians who were to present what came to be called the Augsburg Confession to the magnates. Melancholy (said Luther) is most harmful to youth. The Scriptures forbid it. (He quotes passages.) It kills many, and there is no good in it. The sadness of the world worketh death. Your evil and sad thoughts are not from God, but from the devil, for God is the God of comfort and joy. He is the God not of the dead but of the living, and what is it to live except to be joyful in God? Therefore know that your melancholy is not from God. The battle is hard at first, but custom makes it easier. Not you alone have endured, but all the saints, and they fought and conquered. Look not on these melancholy thoughts, nor examine them, but contemn and pass them by as the hiss of a goose. If you dispute with them they become stronger. The Israelites turned their gaze from the serpents to the brazen serpent. A wise man said: 'Such thoughts come to me. Well, let them go again.' Another wise man said: 'You cannot keep the birds from flying over your head, but you can keep them from nesting in your hair.' Better if you would play with your melancholy, act jocosely, and make no conscience against play. For your silly melancholy is not pleasing to God. Sadness for sins is short and joyful, in the presence of grace and remission. Without the promise it is of the devil, and mere care of useless and impossible things concerning God.[10]

10 De Wette, Luthers Briefe, iv. 39-41 (No. 1227).

No sounder and more sensible advice was ever given to a young melancholiac than this. But poor Weller was not cured by its wisdom. Again Luther has to write to him, August 10, 1530. I have forgotten what I wrote before, and may repeat. The adversary is the same who hates and persecutes every brother of Christ. We are one and the same body, in which each suffers for each, and this because we worship Christ, and must bear each other's burden. See that you learn to despise (these temptations). We suffer all things in thee. God who said, Thou shalt not kill, certainly does not will these sad and death-bearing thoughts. I will not the death of a sinner, He says. Therefore such melancholy is displeasing to God. Even if we cannot be absolutely without that demon, we are made as the oak by the strength of God himself. Even if we cannot entirely surmount these things,—let us cast our care upon Him. The Lord Jesus will be present with thee, the brave Wrestler and invincible Conqueror.[11]

Again Luther was unsuccessful. These fine religious reflections, this meeting Weller on the spiritual plane, were not sufficient. Luther was balked. To save a life and soul from these repeated attacks of morbidity something else was necessary. Weller's melancholy was apparently connected with an overstrained asceticism which led him to abstain from wine and from all the pleasantries of normal life. (Our total abstinence ideas were of course not known then. It was a world where drinking, even by monks, was taken for granted.) Is there no way of getting the young man back to reason? So Luther tries another tack.

Luther writes again, November 6, 1530. After religious considerations, he continues: "In this kind of temptation and fight despisal is the best way of conquering the devil. Avoid solitude, for one is best deceived and ensnared when alone. By play and despisal this devil is conquered, not by resisting and refuting. Therefore

11 De Wette, ibid.iv. 130-1 (No. 1278).

indulge with jokes and plays with my wife, and for the rest you may elude these devilish thoughts and come to a good mind. This attempt is more necessary to you than food and drink. Keep in mind what befell me when I was about your age. When I first went into the monastery I was always going along sad and dejected, nor was I able to put off that melancholy. Therefore I counselled and confessed with Doctor Staupitz, to whom I opened what horrifying thoughts I had. Then he: 'You are ignorant, Martin, that that trial is useful and necessary to you. For not by fear would God exercise you thus; you shall see that He is to use you for carrying on great affairs.' And so it fell out. For I have become a great doctor (for it is permitted me to speak this *de jure* concerning myself), which when I suffered this trial I had never believed would come to pass. By a distant chance it may happen thus to you. You may turn out a great man. At least you will see that meanwhile you may be of good and brave mind, and persuade yourself that voices of this kind which fall thus from particularly learned and great men are not lacking in miracle and divination. I remember formerly a certain man whom I was comforting because he had lost a son, said to me, 'You see, Martin, that you will turn out a great man.' I very often remembered this saying, for voices of this kind have, as I said, something of divination and oracle. Just so you should be of good and brave mind, and cast out all these most empty thoughts. And as often as the devil would vex you with these thoughts, seek instantly conversation with men, or drink more largely (not 'drink deeply'; Weller, in his melancholy, would not drink at all, or only slightly; Luther tells him to despite the devil and not make a fool of himself), or joke, or trifle, or do some other jocund thing. Occasionally to drink more largely, to play, to trifle, and even to sin or do something in hatred or contempt of the devil, lest we lose something of place with him (our point of vantage over him), so that he makes a conscience to us of the lightest things, who are conquered if we are exces-

sively anxious lest we should sin somewhat. [In his morbid conscientiousness, young Weller was making the merest trifles sins..] Hence if the devil should say some time, Do not drink, answer him thus, For this cause especially *(maxime)* I shall drink [not, 'bumpers'], because you forbid,, and thus drink more largely [not, 'I will enjoy copious potations'] in the name of Jesus Christ. Thus always the contrary things are to be done to what Satan forbids. For what cause otherwise would you think that I drink thus more unmixed, talk more freely, eat more frequently, except that I may play with and vex the devil, who had determined to vex and play with me. O that I could design some signal (not, 'new') sin for cheating the devil, so that he might perceive that I am ignorant of no sin. [not 'that I laugh at all that is sin'], and am conscious of no sin. [By a humorous exaggeration, Luther tries to break the spell of Jerome's bondage to imaginary sins.] The whole decalogue is for us to be moved away from eyes and mind, for us, I might say, whom the devil thus seeks and vexes. [Not, 'away with the decalogue when the devil comes to torment us.'] Though when the devil might cast up to us our sins, and bring them out guilty of death and hell, then we ought to speak thus: Indeed I confess I am guilty of death and hell. What then? Therefore thou wilt be condemned eternally? Not at all. For I have known a certain one who has suffered for me and satisfied, and He is called Jesus Christ, the Son of God. Where He will abide there I shall abide. November 6, 1530. Yours, Martin Luther."[12]

Luther wrote later eleven more letters to Weller, but never one on his melancholy. This letter cured him and restored his sanity. Nor are these 'wild and whirling words,' but the sagacious counsels of a discerning teacher, who in a private Latin letter knew how to save a mind from despair.

While there is an innerliness in the German character,

12 De Wette, Luthers Briefe, iv, 186-9 (No. 1322).

it is a mistake to make it synonymous with emotionalism. 'Revivals of religion, like Pietism, however lofty their aims, have thrown their main stress upon emotion,' which shows that our author has never studied Pietism. 'And the Ritschlianism of the nineteenth century has largely insisted on interior religious experience in the form of feeling,' which is the very thing Ritschl did *not* do; for though he emphasized experience, it was only experience in general, for anything mystical, anything in feeling or emotion, or direct personal experience in the evanglical sense, was anathema to him. The reviewer makes a good point as to the excessive subservience of the church to the State in Germany, and Luther, relative to it. But that was in the historical conditions, and Luther was caught in them and in his reverence for Romans 13.

In general I would say that while Luther has been a national hero, yet we can easily exaggerate his influence on the German soldier. Devout followers of Luther in that army were a small minority, the most being free-thinkers, semi-infidel or rationalistic, nominally Lutheran or Evangelical, and Roman Catholic. Probably not one soldier in 25,000 had ever read anything of Luther except his Catechisms, the very books most adapted to turn him away from evil. No, we cannot make Luther or the Reformation responsible for the Great War, much less for its excesses. In fact just the contrary. Luther, while he held the calling of the soldier an honourable one, did not believe in war, while the general staff and men around the Kaiser glorified it. Luther in the family was gentle and loving, while ordinary German family discipline—perhaps taking its cue from the military—has been harsh and what we should call cruel. Luther had the same feeling in regard to school punishments, urging leniency and kindness, while modern pedagogical methods in this field in Germany have been also very severe. Far better would it have been for Germany if she had followed Luther rather than the military ideals of the last 150 years. Not he, but Frederick the

Great and the soldier caste have been the gods of Germany.

Just so as to the cruelties of the war. They were the offspring of militarism,—other influences may have helped but they were not needed. For look: America is the least militaristic among the great nations, but no sooner were we in the war than horrible barbarities were reported, and how many were unreported we do not know. For instance, a drafted boy refusing to wash pans and floors is condemned to be hung. His sentence is commuted to imprisonment for say twenty-five years. If things like these are possible in a nation just infected with the virus of militarism, what can you expect from a nation educated in militaristic notions for a hundred and fifty years? The wonder is that cruelties in war are not a thousand times more numerous.

The North has been brought up for fifty years on the story of the cruelties of Southern prisons. Even now we cannot emancipate the children from the factories in some of the Southern States. In his strange and remarkable *Education of Henry Adams; an Autobiography,* (1918), Henry Adams tells us that once while in England he dined one evening in company with John Bright, who denounced the judges for opposition to reforms in the criminal law. Bright said: 'For two hundred years the judges of England sat on the Bench, condemning to death every man, woman, and child who stole property to the value of five shillings; and during all that time not one judge ever remonstrated against the law. We English are a nation of brutes, and ought to be exterminated to the last man.' Lowell, who was present, thought this too violent, but Adams held that Bright's language was not too violent for its purpose. "That the English were a nation of brutes", says Adams was a commonplace generally admitted by Englishmen, and universally accepted by foreigners; while their extermination could be treated not as unpractical, because they were probably not very much worse than their neighbors" My own feeling is that when once the demon war is exorcized,

Christianity will have its first chance to really humanize and make divine social, economic, and other relations. Till that time comes the question of the guilt of Germany in war methods, and the historic origins or causes of that gulit, can be pursued by sensitive, high-minded men of other nations, who know modern history, only with pallid cheeks, lest the avenging Angel of Jehovah when he maketh inquisition for blood will stop at doors nearer home.

Drew Theological Seminary,
Madison, N. J.

CURRENT THEOLOGICAL THOUGHT.

I. IN ENGLISH. BY PROFESSOR J.A.SINGMASTER, D.D.

(From the July Quarterlies.)

WAS PAUL AFTER CHRIST?

Paul was neither the "Second Founder of Christianity," nor did he teach "another gospel" than that of Christ. But he was the deepest and richest in spirit among the first witnesses of Christ. That is the reason why among all the New Testament men he comprehended most deeply the nature of Christ and the peculiarity of the Christian religion, and that he created on the other hand formulas and combinations which were new in relation to tradition. That expresses the peculiarity of his thought-world.

One can call Paul the first theologian, for it is the task of theology to create for the revelation of Christ forms of expression pertinent to the times effective. But Paul was more than a theologian and less; more, for he had experienced revelation itself; less, for he had never deliberately striven for a whole view of Christianity. The deeper and richer a spirit is the more original will be his understanding of revelation, but the brighter will his whole thought-world express the fundamental tendency of the revelation. There is no man in history of whom that is true in the measure it is of Paul. He proclaimed his gospel, and yet it was Christ's gospel. Every thought of his infinitely versatile and rich spirit had only one object; namely, to get hold of the revelation of Christ in its depth. "I live, yet not I, Christ lives in me." The fundamental thoughts of Christianity received through Paul for all time their standard expression. (Dr. J. A. Faulkner in the *Methodist Review*).

THE FINALITY OF CHRISTIANITY.

In the light of the war we now see that science has no

panacea for social ills and can give no assurance of human progress. Science may easily be transformed into a sort of devil's laboratory and agency of destruction. Edison said that invention would abolish poverty, but in the hands of cruelty and greed it may be terribly destructive of wealth, and saddle the world with an enormous burden of debt, and, apart from the restraints of Christian morality, may become the Frankenstein of civilization. A bigger pile of accumulated wealth may mean a fiercer struggle to possess it. Our industrial system is the cause of discontent and strife between the classes, and commercial rivalry is a fruitful cause of war. Ease of intercourse multiplies the sources of friction and may bind the nations together in a bundle of death instead of life. Diplomacy, it may be said, can devise a league of nations, but the only advantage of a league of nations over the old system of a "balance of power" is that such a league is founded on the Christian principles of protection to the weak, justice to the oppressed, the guarantee of liberty to all, and the suppression of war. It is further apparent that the League of Nations will be effective in securing these objects only in proportion to the strength and vitality of Christian sentiment in the nations who control it. The only solution for the ills of humanity lies in the application, to the modern situation, of good old-fashioned, Golden-Rule, Good-Samaritan Christianity.

"Solution there is none
Save in the Golden-Rule of Christ alone."

That Christianity will triumph on the border field of social and international relationships is only a faith; that the only hope of humanity is in such a triumph of Christianity has become a certainty. (Wm. Hallock Johnson in the *Bibliotheca Sacra*).

THE NEW SITUATION IN ASIA.

The change in India is not only a change in the forms of government; it is a change in spirit. The war made

masses of men realize, as they had never done before, that India was only part of a larger world, whilst the fact that Indians were taking their share in a world struggle quickened their sense of dignity and their idea of what India might be, if its powers were developed or were allowed free play. The volume of feeling behind the demand for self-government has grown; larger circles than before have awakened to question why the Indians should consent to be a subject people. It would be a mistake to suppose that this movement has necessarily meant any enthusiasm for democracy as such. Some of those most urgent in publicity demanding that the foreigner shall give place to the Indian in the government of the country have no particular desire to see a real Indian democracy, in which the lower strata of the population have a share in the control proportionate to their numbers. The principal motive impelling those who urge the nationalist demand is a sense that their dignity as men is wronged by their being treated as political and social inferiors—it is in the last resort a sense of human personality, its claim to respect and freedom. The National Movement in this way offers points of resemblance to the Labour Movement in Europe; in that too, deeper than the demand for more wages and more leisure, is the vague unrest which springs from the feeling of human personality, its dignity and its claim. (Edwyn Bevan in *The International Review of Missions*).

THE INADEQUACY OF STATISTICS.

Some things cannot be put in tables of statistics. You cannot tabulate loneliness, or show the curve of hope deferred which makes the heart sick. Yet these are the things which make the difference between the shedding of ink and the shedding of blood for the Kingdom. The end of the survey is only the beginning of the missionary enterprise. Evangelism is necessarily individual. Social service and uplift of society are possible only by dealing with successive units. The masses seen in statistics first bewilder and finally often benumb. We see "men as

trees walking"—a wooden world. The second touch of the Master's hand gives us not a smaller outlook but a deeper insight. It is the individual Moslem we must love and understand and win for Christ. What we need, therefore, is a survey in spiritual terms, not a counting of heads, but an estimate of thought and emotions and will. Dynamics are far more important than statistics. This is true of both sides of the line of our spiritual conflict.

David Livingstone cannot be represented by a dot on the map of Africa nor can a spot of red stand for the Mahdi who changed the whole history of the Sudan with his baptism of blood and fire. (Dr. Zwemer in the *Moslem World*).

THE HIGHLANDERS OF KURDISTAN.

Our missionaries are now on the way to the field. The representatives of the Hermannsburgers will soon leave Alsace to join the Amrican forces. The "father" of the mission is Rev. L. O. Fossum, a member of the Norwegian Lutheran Church of America. As he returns with his fellow-workers, he takes with him as the fruit of his labors the following helps in the Kurdish language now reduced to writing: A hymnary with 100 hymns; Luther's Small Catechism; the Lutheran Liturgy; a number of tracts; a practical Kurdish Grammar; the New Testament. Of these books only the four Gospels have been printed by the American Bible Society; all the other publications have been made by "The Inter-Synodical Evangelical Lutheran Orient Mission Society." (Rev. N. J. Lohre of North Dakota in the *Moslem World*).

ETHICAL VALUE OF INDIVIDUALITY.

A British philosopher has lately spoken of the state as "the guardian of moral values," while an American writer has declared that "government is the highest expression of the social conscience, and as such is a uniquely human institution." Such statements must be regarded largely as ideals to be realized, if they are not to become

ironic nebulosities, more or less. The revelations of man to God and to all spiritual truth are entirely outside the sphere of state interference or control. The principle of individuality, in its higher forms, is at once advantageous to, and corrective of, society, and is needfully preservative of liberty against the encroachments of all-absorbing power.

Individuality is the spring of all character, the source of all energy for the good, and does not leave us with merely pallid and passive virtues. But theories are by no means infrequent which invest the state—as a political organization merely, though necessary—with claims to devotion and self-subordination, which are utterly unreserved and undiscriminating, and are a menace to the integrity of the human individuality, from ethical points of view. (James Lindsay in *The International Journal of Ethics*).

THE TRUTH ABOUT TEACHERS.

The first item in the new program, designed to make teaching a real profession and to induce capable men and women of the highest intelligence to select teaching as their life work, is remuneration for teaching comparable to that of other standard professions and involving a schedule of salaries ranging from a comparatively small amount for the apprentice up to a liberal income for the professional teacher. The second is the disqualifying of all who have failed because of inadequate native ability, moral slackness, or other index of incompetency. And the third step is a comprehensive national plan for teacher-training and the certification of teachers similar in scope to that now obtaining in France. When the United States adopts such a program and sees its 650,000 schools under control of professionally trained teachers, it may with confidence look to the schools to teach stability, moderation, property rights, moral rectitude, and a program of Americanism based upon a democratic cooperation in industry. Then the country may confidently expect to find in the schools an impregnable defense

against imported radicalism which flouts the painful lessons in civilization that the world has struggled through in ages past. Then the nation may reasonably look to the schools for light and leading. (E. A. Cross in *The Yale Review*).

THE INTERCHURCH WORLD MOVEMENT.

The Interchurch World Movement started right. Its purpose as stated by the Committee of Twenty was "To present a unified program of Christian service and to unite the Protestant Churches of North America in the performance of their common task, thus making available the values of spiritual power which come from unity and co-ordination of Christian effort and meeting the unique opportunities of the new era." That was well said, and had the movement stuck to its original purpose it would have had opposition, bitter opposition from every sectarian quarter, but the possibilities of a united Protestantism would have been permanently advanced. Instead the Interchurch World Movement could rise only as high as the denominations are and, therefore, it became a denominational movement, each denomination driving for millions of dollars in order to make its denomination stronger than ever, making the purpose of the Interchurch World Movement the opposite of that which appeared to have been its original purpose. There is no denomination in Christendom that can be trusted with great sums of money without that denomination's using that money for its own denominational interest and therefore retarding the progress of Christian unity.

The Interchurch World Movement was a by-product of the World War and it partook fully of the characteristics of the governmental drives for loans and securing recruits for the army. The armies of the allies, however, started in division and ended in unity. The Interchurch World Movemnt started in unity and ended in division, each denomination driving for itself and its denominational interests. A united patriotism could put over governmental affairs, but a divided Church could not

put over its program, from which there ought to be a significant lesson. However, some features of unification were not entirely lost, such as the mass meetings and surveys and these will exhibit the increasing failure of a divided Christendom. It is to be hoped that there will be such survival of these good elements that when the Interchurch Movement discovers itself it may be courageous enough to definitely advise against overlapping of Churches in designated communities and advise with equal definiteness the unifying of denominational colleges in order that education may be taken out of its denominational moulds. giving young men and young women of this generation a chance of fellowship with the whole Church. (Editorial in *The Christian Union Quarterly*).

A RE-INTERPRETATION OF LIFE.

We are facing a world to-day outwardly unlike the world of the sixteenth century, yet in its spiritual conditions not so unlike. Spiritual bankruptcy threatens us. The proud industrial world, which was to bring success, happinesss, and victory, has fallen into ruins, as feudalism fell. The old relations and interpretations of life are, too many of them, a complete failure, and do not meet the new conditions. The "hands," which were to toil and labor for the building up of a great social system upon the foundations of the inexorable and immutable laws of economics, have also feet and eyes, heads and hearts—are, after all the technical phrases of the market, simply men. The failure to see this is obvious. The results may be disastrous. The world has devoted its energies to power and wealth. It found the secret of life in material success and achievement, and not in spiritual growth. It is poorer to-day in the things which make nations great than it has been for generations. At the foundation of all its tragic experiences which have brought such untold suffering lies the fundamental denial of the worth of personality, the rejection of spiritual values, the repudiation of the infinite significance of the human soul.

A reinterpretation of life is necessary before the world can return to the path of its highest history. This reinterpretation involves a new relation with Jesus Christ, more intimate and organic than that which now exists or ever has existed. For the old interpretations are imperfect and incomplete, inasmuch as they are not adequate to the larger needs of the more varied necessities of the spiritual life. Man himself has become more significant in his spiritual nature than he has ever before been. He makes claims for himself which seem bewildering, confusing, and brutally offensive, in the form in which these claims have too often been stated. The very meaning of personality itself, as a sacred, wonderful, and mysterious thing, appeals but little to the mind which finds itself involved in purely material and economic estimates of life. It is only when man's personality is connected organically with a personality whose meaning and power rise above the formal and conventional that it becomes impressive. The deep unrest, the outraged instinct, the hungry desire for some kind of recognition of this inner worth of life, are working blindly and madly in many souls. It is not what men say or even what they think, but what they feel, what they are groping for, which makes the mystery of Christ more awful and impressible than ever before. A new unfolding of His spiritual capacities, His infinite resources of character and power, will do in the present what they did in the past. They will open a new history for the world and mark out a new path for human energy and human life. (From an article on "The Mystery of Christ," by Dr. Stewart Means in the *Hibbert Journal*).

AN EDITOR'S VALEDICTORY.

But above all, the crowning glory and wonder of your Review is that it has borne such reputation and maintained this rank and record for over one hundred years—a truly monumental success. Note that this is an unparalleled achievement. Among religious bodies your church alone has accomplished anything like it. Other denominations have tried many times to sustain a Re-

view, but not one of them has succeeded. And of all the numberless secular reviews and magazines ever published in this country, only one has survived a century. That one is the *North American Review.* Methodism wears this distinction on its breast as a trophy won by sustained cerebration—evidence of superior intellectual energy, enterprise, and ambition, a public service medal.

This Review of yours has world-wide circulation through a world-wide church. Literally, "its line is gone out through all the earth and its words to the end of the world."

Clothed with the dignity of its hundred years, it goes to carry intellectual and spiritual food and culture to our ministers and missionaries beyond the seven seas; across the Rhine, the Danube, the Nile, and the Ganges; over Alps, Andes, Himalayas, and the Mountains of the Moon; it is carried up the Yangste, and the Congo, and the Amazon; and to the islands of many seas.

Bear with me, brethren, if I deem it not undesirable that for once a Methodist General Conference, however busy, should listen to a glorification of the *Methodist Review.* I count it not unseemly in a retiring editor, after living twenty-seven years with and for that *Review,* to tell you the whole truth about it. Let me beseech you to magnify the *Review.* Some there are who would belittle your great *Review* by merging it with the book editorship or something else. I beg you not to permit that. It needs the whole time and strength of a whole man, and the very best you can find as editor.

Praying earnestly that no General Conference may ever lay diminishing and desecrating hands upon the *Methodist Review,*

I remain your obedient servant,

WILLIAM V. KELLEY,

(From a letter of resignation by Dr. Kelley as editor of the *Methodist Review* to the General Conference of the Methodist Episcopal Church.)

Note. Dr. Kelley seems to have overlooked the fact that the *Bibliotheca Sacra* is in its *Ninetieth* Year, and the LUTHERAN QUARTETLY in its *Fiftieth,* and including its immediate predecessor in its *Seventieth.*

CURRENT THEOLOGICAL THOUGHT.

IN GERMAN. BY PROF. J. L. NEVE, D.D.

SCIENTIFIC RESEARCH IN GERMANY CRIPPLED.

Our reviews for this issue of the *Lutheran Quarterly* may fittingly be prefaced by quoting the following remarks made at a late session of the Academy of the Sciences in Berlin: "The desperate economic situation of the Fatherland threatens to paralyze more and more also the endeavors of scientific research. The condition of poverty among scholars is growing worse all the time. Enormous is the cost of literature at home and from abroad. Manuscripts are piling up and cannot be published. The situation is such that authors not only have to waive their claim for pay; no, they even have to make personal sacrifices if they want to promote science! The academies of Germany are unable to carry out what they have undertaken. The moment has come that also the Academy at Berlin must close its publishing activity, because of lack of means! Travelling of German scholars into other countries has ceased long ago. New instruments cannot be bought; old ones cannot be repaired. Raw materials for maintaining the institutions are beyond reach. In brief, bankruptcy of German science is upon us, unless the governments of the country and of the individual states hasten to bring help."

This is a sad address. The late Dr. James Orr, the great professor of theology at Glasgow, Scotland, in a series of lectures at Chicago said that frequently he went to Germany for the purpose of becoming acquainted with the latest theories and discoveries in his department of research. He added that it has always taken a long time before these ideas crossed the channel and took roots in England and in America. See the article in "Luth. Quarterly", April 1914 on "Christianity and the Modern Mind." Of course, we know and we appreciate what is objected to in much of the teaching and

writing on theology in Germany. Many of the conclusions drawn from the radical criticism of the Bible belong to the class of idiosyncrasies and are absolutely worthless. It should not be overlooked, however, that positive theology has a strong representation in Germany, and that the most efficient weapons with which to combat negative and radical criticism have been and are yet made by German theologians. We refer to such productions as Zahn's Introduction to the New Testament, which has been called the greatest work of the last century, and to the Protestantische Realencyclopaedie (the old Herzog, in third, entirely new edition of 24 volumes), to which as a library on theology there is in our age absolutely no equal. Such works cannot be written without the painstaking detailed investigations of those academies of science at the various centers of German learning. There are chiefly two lines along which these academies have done valuable work for theology. (1) They have promoted and greatly advanced the science of Biblical philology. A Greek dictionary of the New Testament such as Cremer's reveals the contributions of the academies. (2) The other field is that of historical research. The chief references are to the history of the Bible in the various respects and to the history of the Church in the different ages from Patristics down to modern Foreign Missions. There was a magazine in Germany for the study of Church History, and there were continuous publications by a society for the History of the Reformation. All this valuable work, on the fruits of which our theological seminaries have been living hardly knowing where the fundamental work was done, is at the present time in danger of extinction.

THE JEW IN EUROPE AS A FACTOR IN THE OVERTHROW OF THE SOCIAL WORLD ORDER.

In the Allge. Ev. Luth. Kirchenzeitung (No. 33, p. 643) the following question is asked: "Is it not to-day clearer than ever that in all nations the Jews are 'the

ferment of decomposition,' that is, the consistent and unchanging force of undermining loyalty and faith, the force of disintegrating the states and poisoning their civilization?" The late court-preacher Dr. Stoecker at Berlin led in an anti-semitic movement because of the fact that the educated Jews in Germany (Reformjudentum which is practically Unitarianism) were undermining positive Christian religion. A large part of the German press, the "Tageblatt" in Berlin, for instance, was in the hands of these Unitarian Jews. At Christmas and Easter the Biblical facts of revelation and redemption were interpreted in terms of Greek and Roman mythology, and the simple faith of the Christian was ridiculed. The "Tageblatt" had so large a circulation that the paper material of one edition alone was sufficient to envelop the moon. The influence of such a daily can be imagined. There was a time when ex-kaiser Wilhelm II, as prince, supported Stoecker in his reform movements. But when he became emperor, the capitalistic interests of the rising Germany compelled him to abandon Stoecker and to go with the Jews. Mr. Ballin, the president of the Hamburg-American Steamship line and friend of the emperor, was a Jew. Emperor Wilhelm's aversion to Stoecker's reform movement grew. He was dismissed as court-preacher, and at one occasion when it *seemed* that he had made a mistake the emperor wired to a friend those hard words: "Stoecker has ended as I have predicted. Political ministers are an Unding" etc. (See Braun's fascinating biography of "Adolf Stoecker," p. 138 ff.). Stoecker saw with a clear vision that the Jews, in their cultivation of capitalism and materialism, which was breeding imperialism and socialism, were eating the heart out of the originally idealistic Germany. The significance of the above quotation from the Allg. Ev. Luth. Kirchenzeitung, can also be seen in Russia. The majors in most of the towns and cities of that country, under the present Bolshevistic rule, are Jews. Jews rule Russia. Leon Trotzky is a Jew. And again, of Germany to-day it is said that it is

governed by the Red (Socialists), by the Black (Romanists) and by the Golden (Jews). A friend wrote us recently that the food control in Germany had practically gone over into the hands of profiteering Jews. But the chief consideration is this: A successful state needs the principles of the Christian religion for its foundation. True, the two realms must not be confounded and mixed, as is emphasized by Articles XVI and XVIII of the Augsburg Confession. Yet the principles of the Christian religion are the pillars of the states. These are ignored or rejected by the Reform-Jews as well as by the Socialists. Here it is where the "decomposing" influence manifests itself.

A VOICE FROM A CONVENTION OF CHRISTIANS.

In receiving letters and church papers from Germany two things impress themselves upon the reader. There is, first. the radicalism which seeks to throw over-board all religion. The papers report expressions that are horrifying. They come from the socialists and the representatives of theoretical and practical materialism. But secondly, the most uplifting and inspiring impressions are received from the Christian writers in these church papers. In reading, these one feels that he is sitting at an exceptionally rich table and would like to share the good things with others.

THE CHURCH OF GERMANY LIVES UNDER THE CROSS.

That explains the wonderful Christian depth of editorials and articles. When we here speak of the "Church" we do not always mean the organized Church in its visible form—there the writer would have much to criticize—, but we mean individual Christians as parts of the *ecclesia invisibilis*, and when we speak of these Christians as a Church we hope and pray that in the end Christ as the head of His Church will lead the members of His body also to an outward organization and a repre-

sentation in which "the Gospel is rightly taught and the Sacraments rightly administered" (A. C., VII).

We would call attention to a convention of "the fellowship people" (Gemeinschaftsbewegung), recently held in the Harz mountains. The just criticism of this movement has been that the real significance of sin has not always been sufficiently appreciated. But at this convention some fine expressions on this subject were heard. Here we shall quote only a few: "Not merely the intentional and conscious transgression of the divine law, but every transgression is sin. Judgment and feeling, of head and heart, cannot be separated when estimating the nature of sin. The people of the 'Pentecost Movement,' building upon Wesley's teaching of perfection, say: Every sin is a transgression of the law, but not every transgression of the law is sin, and: religion is a matter of the heart and not of the mind. From the sentence: Every sin is the *intentional* transgression of a *known* law, the conclusion is drawn that unconscious transgression is no sin. What a dangerous undertaking to measure sin by our own knowledge! That would be nothing but robbing God of His majesty and glorifying man. This position we should have taken long ago. The fellowship movement must establish itself firmly upon the Scriptures, upon Luther and Augustine. In our age the conception of Pelagius rules: Man is good by nature; conversion is not needed, only education. Socialism especially rests upon that old error: Man is good and has no sin." The discussion at this convention was directed against the errors of the "Pentecost movement" and so also the matter of the "second blessing" had to be touched. It was said: "If this view of a second blessing was true then the language of Paul on accepting Christ, receiving His Spirit and the admonition now to walk in the Spirit would be wrong. True, he distinguishes between the carnally minded and the spiritually minded, but he knows of no division of believers into two classes." "In judging what is real sanctification we must guard against being guided by the appearance of individual

Christians; the Scriptures must be our guide. There are many who take the showing of an imperturbable peace of mind, of a certain degree of self-possession and of a gentle attitude towards all as evidences of real sanctification; but such may be the product of a certain natural training (for instance after the directions of the theosopher Rudolph Steiner, see Allg. Ev. Luth. Kirchenzeitung, Aug. 13, 1920, pp. 644 ff.). Meekness and gentleness is not always from the Spirit. And it should not be overlooked that Paul often speaks out in violent passion. Spurgeon said: 'He who cannot be angry—but angry without sinning—has not yet learned what sanctification is'. Some Christians are in such fear of the sins of commission that they make themselves guilty of many sins of omission."

The "fellowship people" in Germany represent a free association of the pietists of the churches. Even now where Church and State separate they do not want to organize themselves into a special church; they desire to keep their membership in the Church and be the salt of the Church. In general it may be said that the movement ignores the confessional differences between Lutherans and Reformed. For a study of the movement we refer our our readers to a number of articles which Dr. A. R. Wentz contributed to the Lutheran Quarterly a few years ago; also to a discussion of the same subject by Dr. B. Warfield in recent issues of the Princeton Church Review.

ARTICLE VI.

REVIEW OF RECENT LITERATURE.

THE MACMILLAN COMPANY.

Divine Personality and Human Life. Gifford Lectures delivered in the University of Aberdeen. Second Course. By C. C. J. Webb, Fellow of St. Mary Magdalen College, Oxford University. Pp. 291. Price $4.00.

Having presented the thesis of 'personality in God' in the first course of his Gifford Lectures, Mr. Webb makes the application of this conception to the various phases of human activity the subject of his second course of lectures. The book may be divided into two parts: 1st, the relation of Divine Personality to the activities of human personality, lectures II-VII; and 2nd, the value and destiny of the individual, lectures, VIII-X. Lecture I recalls the result of the first course of lectures and introduces the subject-matter of the second course. The result of the first part of the book may be summarized as follows: no conception of ultimate reality other than that of Divine Personality satisfies the demands and harmonizes so well with the activities of the economic, the scientific, the aesthetic, the moral, the political, and the religious life. Part two is a criticism of the naturalistic and the absolute idealistic conceptions of the value and destiny of the individual. Although Mr. Webb recognizes the strength of their arguments nevertheless he feels their depreciation of the importance of personality is unjustifiable. In regard to the destiny of the individual, the author is unable to find an argument, other than that of the religious experience, which makes out a plausible case for the immortality of the soul. Our hope must be directed "not upon our own eternal life, but upon God's; and only upon our own as involved in his" (p. 285). He rests his case, as did the great Edward Caird, on the message of the Christian Gospel: "He is not the God of the dead, but of the living". The individual's destiny is dependent upon his relation to God. The thought of the relation of God and man unites the two parts of the book.

Mr. Webb apologizes too much for his lack of scholarship. While we admire his humility and his confession

not to speak with authority upon certain subjects, it is somewhat "grating on the nerves" to be told repeatedly wherein the author is incompetent. Having made the reader aware of the fact in the introductory lecture should be sufficient, for the reader will remember it or perhaps may be well aware of it. At many places the author digresses from the main subject so that it is difficult to keep the drift of his argument, and one often feels the digression is somewhat irrelevant. His criticism is more impressive than his construction. On p. 247 he gives an interpretation of Green's conception of God which is different from that expressed in the first course. There Mr. Webb argued that Green conceived of God as a rational principle, somewhat similar to Aristotle's conception, with which there could be no personal communion. It appears that the author has reread Green and has found that he admits the possibility of a 'genuine personal intercourse' between God and man.

Mr. Webb's Gifford Lectures constitute a valuable and much-needed addition to modern philosophical and religious literature. Former Gifford Lectures avoided to a large degree the difficult question of "personality in God", which Mr. Webb has handled with such great skill, amazing clearness, and satisfactory results. Philosophical and religious thought in England has been in a chaotic state, but Mr. Webb's writings will do much to help the younger students to get the "right set", and will give a higher standard to theological discussions.

N. J. G. W.

But Chiefly: A Help to Easter Gladness. By Gertrude Hollis. 16mo. Paper bound. 92 pages.

This is one of the devotional books published by the London Society for the Promotion of Christian Knowledge, and issued in this country through the MacMillan Company. The title is taken from the "Preface for Easter" in the Office for the Holy Communion, "But chiefly are we bound to praise Thee for the glorious resurrection of Thy Son Jesus Christ our Lord," etc.

There are fifteen chapters or devotional studies or meditations. Each one is based on some feature or fact of the Easter story, or of the experience of the disciples with the risen Lord between Easter and the Ascension. The reading of these chapters cannot fail to quicken our gratitude and our joy in and because of the "glorious resurrection" of Jesus Christ our Lord.

JACOB A. CLUTZ.

THE LUTHERAN LITERARY BOARD. BURLINGTON IOWA.

In the Apostles' Footsteps. Sermons on the Epistle Lessons for the Church Year. Vol. III. From Advent to Pentecost. By Leander S. Keyser. D.D., Professor of Systematic Theology in Hamma Divinity School. Wittenberg College, Springfield, Ohio. 8vo. Cloth. 334 pages. Price $2.00.

This volume contains thirty-six sermons. It is uniform in size and style with the two previous volumes on the Gospels. These were published under the general title of "In the Redeemer's Footsteps." It seems to us a mistake of the publisher to have called this Volume III. The title is entirely different from that of the previous two volumes. When the reader sees this volume marked III, he naturally asks for Volumes I and II. But on examination he finds that Volumes I and II were on "In the Redeemer's Footsteps," a very different title. It would have been better to have had two volumes in each series and to have so enumerated them; Volumes I and II on "In the Redeemer's Footsteps," covering the Gospel Lessons; and then again Volumes I and II on "In the Apostles' Footsteps," covering the Epistle Lessons.

It was a happy thought that led the publishers and Dr. Keyser to go on to complete the series of sermons on the Perikopes. The two volumes on the Gospel Lessons were of such a high order of excellence that it was perfectly natural that there should be a demand, as we are told there was, for a similar two volumes on the Epistle Lessons. We are glad this demand is to be met in full at an early day.

Dr. Keyser is especially well qualified to give us such a series. The sermons in this volume are marked by the same general characteristics, and have the same general excellences that belonged to those in the two earlier volumes on the Gospels. Practically everything that was said of them in the LUTHERAN QUARTERLY for October, 1919, can be said of these also. Dr. Keyser is a born preacher. He is also a careful student and a logical thinker. He has a fertile mind, an affluent imagination, a copious vocabulary and an interesting style. Occasionally he is tempted by the very wealth of his resources to use words, and terms, and even phrases of a rather technical character which will hardly be understood by

the average reader. They will be familiar enough to the theologian, and to most preachers, but we understand that these volumes are intended for the use of the laity also, and especially for reading by those who for any reason are deprived of the regular services of the sanctuary, or to be read at the services in the church when no minister is present to preach. We have in mind such words as "piacular," "subsists," "elucidates," "crass," "psychical," etc.

In reading these sermons we seem to miss something of the freshness, the vivacity, the directness and the spiritual exhileration that we found in the volumes on the Gospels. We find less of the preacher and more of the exegete and the expositor. This may be due in part to the difference between the Gospels and the Epistles themselves. It is, however, more likely due to the fact that the sermons in this volume were written to order, as it were. Dr. Keyser tells us in the preface, or "Brief Explanation," that he prepared these sermons for publication at the request of the publishers. He says, "While the second volume of sermons on the Gospels was going through the press, the Superintendent of the Lutheran Literary Board informed the author that many requests were coming to him for a similar homiletical treatment of the Epistles. Our friend's appeal was so urgent that, not without a good deal of sacrifice of personal feeling, we laid aside all our plans for another kind of a vacation, and sat down once more before our desk and typewriter to prepare 'copy' for the printer."

This may be no objection, however, to the preachers who will use this volume, and we suspect that they will be in the majority among the readers. There is a great wealth of sermon material, exegesis, exposition, illustrations and suggestions for practical application, that will make the volume especially valuable in preaching on the Epistle Lessons. The homiletical treatment is also remarkably clear, full and logical.

Dr. Keyser has rendered the Church another real service in the preparation of this volume, and we shall be glad to welcome the concluding volume of the series in due time.

JACOB A. CLUTZ.

THE UNITED LUTHERAN PUBLICATION HOUSE. PHILA.

How to Teach in Sunday School. By Theodore E. Schmauk. 12mo. 296 pages. Cloth. Price $1.50.

This volume comes to us freighted with an unusual and really pathetic interest attached to it because of the recent death of the distinguished author. In his modest dedication of it he says that it is issued "at the close of twenty-five years' experience in Sunday-School reconstruction in the Church." No doubt this volume is the matured result of all these many years of reading, and study, and practice. But the author was not to be permitted to see the ripened fruit of his thought and labor issued from the press. His many friends and admirers will prize the book all the more because of this fact. But they, and others who may never have known Dr. Schmauk personally, will appreciate the volume for its own sake as a most helpful contribution to the literature dealing with the work of the Sunday School teachers. It is advertised on the title page as a "Teacher-Training Handbook," and it will certainly take a high place among such books.

Dr. Schmauk had many special qualifications for the preparation of such a handbook. He was a constant and most careful student of the Bible. He was a life-long student of Lutheran theology, and of the history and usages of the Lutheran Church. He had an unusually clear insight into the truth. He had an analytic mind. He saw the logical relations of truth as by intuition. He had an almost inexhaustible vocabulary, rich in simple Anglo-Saxon words. He was wonderfully gifted with the power of illustration. He seemed to think in pictures. His imagination teemed with analogies, and resemblances and comparisons. He had for many years been the editor of the Lesson Helps used in the Sunday Schools of the former General Council. Indeed he was the originator and author of their entire system of lessons. He had also a practical acquaintance with the numerous and perplexing problems which every Sunday School teacher must face and solve if he is to be successful in his work.

His discussion of the subject in this volume is divided into four parts under the general titles, The Art, The Method, The Material and The Act. Part I consists of ten chapters. Chapter I discusses the question, What is Sunday School Teaching? Chapter II deals with the

Old and the New Idea in Teaching, Chapter III with Teaching in the New Testament, Chapter IV with the Relation Between the Pastor as the Chief Teacher and His Fellow-Teachers, Chapter V, with the Purpose of Teaching, Chapter VI with the Relation of this Purpose to Practice, Chapter VII with the Process of Teaching as a Movement, Chapters VIII and IX with Types of Teaching, and Chapter X with the Saviour's Teaching.

Part II, The Method, is given the largest amount of space, 130 pages. It contains eight chapters, with the following headings: How Shall I Interest the Pupil? What Method of Teaching Shall I Adopt? How Shall I Illustrate the Lesson? How Shall I Apply the Lesson? Value of the Question Method; How Shall I Use Questions? The Teacher's Influence and Training as Contributory to Effectiveness in Teaching; and The Advice of an Old Teacher of Boys.

Part III, The Material, has only one chapter which treats of The Bible as a Text-Book. It covers 28 pages.

The last 30 pages are given up to the discussion of Part IV on The Act of Teaching.

All these topics are treated with Dr. Schmauk's well-known freshness and vivacity. Upon every subject that he takes up he pours a great wealth of thought and illustration. There is not a dull page in the book. There is not a page on which the earnest and devout Sunday School teacher will not find something to throw light on his pathway, and to cheer and encourage him as he presses forward towards his goal. The difficulty with many hand-books for teacher training is that they are written by experts who know far more about theory than about practice, and who set such a high standard of excellence that the average teacher is hopelessly discouraged, and make so many suggestions as to method, etc., that the reader becomes confused and does not know what to do. Perhaps this is inevitable in such books, but there seems to be less of it than usual in this volume.

Dr Schmauk was a preacher, and does not let us forget the fact. He makes many applications of the pedagogical principles he is teaching to the work of preaching which is also a form of teaching, and not infrequently notes the points of difference as well as of resemblance between the two. We have been especially impressed by a comparison of the two, or rather the contrast between them, as stated on page 24. It occurs in the chapter on what Sunday-School teaching is, in a paragraph on "To Teach is Not to Preach." "Many," says Dr. Schmauk,

"do not appreciate the distinction between preaching and teaching. It is a valid one. It is actually drawn in the Bible throughout. Preaching is a free lightning flash, traveling ever outward. Teaching requires a return wire to complete the circuit. The return does not travel through a universal medium like the air, but involves the use of a special wire to every mind and heart. The truth must run as readily on the return trip from scholar to teacher as it does in the original direction from teacher to scholar.

"To preach is to proclaim and impress. To teach is to impart. To preach is to announce; to teach is to enforce. The best teaching is often done in a class of one to one. Preaching sets forth convincingly, declares with power, exhorts with fervency. Teaching shows the pupil how to understand in detail and to do that which has been set forth, announced, and declared with such convincing effect. After our Lord *discoursed* on the right and wrong mode of prayer, the disciples came to Him and said, Lord *teach* us to pray."

There are many other passages that we would like to quote. Here is a telling indictment of the development theory of education of which so much is made in our schools at the present day. It is from the chapter on The Old and the New Idea in Teaching. "The new education is right and wrong. It lays emphasis upon the *joy* of doing as over against the drudgery of doing. It walks the old teacher, with his iron rod, out of the room; and says to the scholars, 'Come, let us enjoy the delights of knowledge.'".... The new way in education is a good thing. Joy in work leads to harder work and larger results, and children are not naturally lazy.....Instead of 'discipline and repression' the new education sets up the motto of 'development and expression.'

"All this is good, and is a great advance on the narrowness of the old time. But it is an extreme. One cardinal fact in human nature, and in this sad world of ours, is left out of consideration. This is the fact of sin.

"The new education has made things charming by putting 'delight in doing' in the foreground. But it has done a sad thing in putting the word 'duty' in the background. Children are raised under the idea that only that which interests them and for which they have a natural attraction, is what ought to engage their attention. They are left under the impression that no one has a right to impose on them anything from without. This is a background of pure selfishness from which the fu-

ture activities of life are to spring. In so far, the new education is an extreme; and time will show that it is perhaps as evil as the other extreme of olden days in which the inclinations of the scholars were not consulted in childhood."

We must find room for one more excerpt dealing with the use of slang in preaching or teaching: "A platitude is a perfectly obvious, but dead truth. It is an accepted statement so proper and correct and well-known that nobody disputes it, and everybody accepts it—with a yawn. It is a truth whose only impression is to bore you. This is perhaps the most common fault of the writers of our practical applications in our lesson quarterlies. And the ability to drive a truth home is perhaps the most singular and uncommon excellency of Billy Sunday's preaching. Slang helps. It takes hold of the imagination. It causes the truth to cling to you as though the arrow had a barb in it. But, unfortunately, the outlying bad effects of slang are so great, especially the indirect ones, that godly men will pause in using it as an enforcer. Slang can never be used without tearing a gash or gaping wound into devoutness and reverence. It always is ultimately a detractor from spirituality."

JACOB A. CLUTZ.

WARTBURG PUBLISHING HOUSE. CHICAGO.

How I Tell the Bible Stories to my Sunday School. By M. Reu, D.D., Professor of Theology at Wartburg Seminary, Dubuque, Iowa. Rendered into English by H. Bruecker, M.A. Volumes I and II. 12mo. Cloth. 473 and 485 pages. $1.50 each.

It is somewhat surprising to find a professor of theology engaged in telling stories to children. It will be still more surprising to many to find the work so well done. Theology is generally supposed to be very abstract, very abstruse, and very dry and uninteresting. Many good people hesitate about going to church if they know that a theological professor is to do the preaching. They take it for granted that the sermon will be very learned and very hard to understand, in short quite "over their heads". But here we have a theological professor, and a German at that, talking to children in a very plain, very simple and very interesting style that any normal child could easily understand and hardly fail to be interested

in. And he is telling Bible stories too, and really teaching a great deal of theology, though it is not likely that the listeners would suspect it.

These two volumes are in some sense a sequel to the author's "Catechetics" published several years ago. In that very excellent work considerable space is given to the discussion of the Sunday School and its function, and to the best method of doing its work. Strong emphasis is laid on the importance of seeking to make the children and young people familiar with the Holy Scriptures. In the prosecution of this task Dr. Reu recommends the division of the Sunday School into three grades or departments "of which the first comprises the pupils of infant age, the second those in the childhood stage, the third the youth of both sexes.". In the first or "Beginners' Department," he would place all children under eight years of age. In the second department he would include those from eight to thirteen; and in the third department all above thirteen.

"The Wartburg Lesson Helps" of which Dr. Reu is the editor is based on this system. In the Lessons for the second department there are two courses, each covering one year. These two courses, as we understand it, are made up of Bible stories based entirely on Bible History and Bible truth. Each is arranged to follow the Church Year, beginning with the Advent season and passing on through the several Festival cycles to the end. The two volumes now under review are adjusted to this scheme, and are intended to aid Sunday School teachers, and especially Sunday School superintendents, and also the parents in presenting Bible facts and Bible truth to the children in the story form. According to the "Foreword," these stories were actually told in substantially the same form in which they are now printed to one of the Sunday Schools in Dubuque by Dr. Reu. They were given in the presence of his seminary students as a part of their instruction in Catechetics, or Religious Education. They were later reduced to writing for purposes of publication, and are now issued in these volumes for the benefit of a wider circle of students, including Sunday School teachers and even pastors.

These stories have thus passed the test of actual use. It is evident also that they stood the test well, or they would not likely have appeared in their present form. They are fine examples of the story form of teaching and we are glad to commend them to parents, teachers and pastors for careful study. It might be dangerous and disastrous

for others to try to use them just as they are printed, or even to try to imitate them too closely. This might prove to be another case of David essaying to wear the armor of Saul. But they will certainly be found very suggestive and helpful if properly used.

JACOB A. CLUTZ.

THE ABINGDON PRESS. NEW YORK.

Steps in the Development of American Democracy. By Andrew Cunningham McLaughlin. 12mo. Cloth. 210 pages. Price $1.50 net.

The author of this volume is professor of History in Chicago University. It consists of a series of lectures delivered at Wesleyan University on the George Slocum Bennett Foundation in the Spring of 1819. The lecturer does not profess to give a full history of American Democracy. This would have been manifestly impossible within so brief a compass. There are eight lectures in all. Each one is intended to be a study of some one period of our history as a nation, or some one special phase of our life and experience as a democracy.

The first lecture deals with the colonial period; the second with the period of the Revolution, giving special attention to the formation of the several state constitutions; while the third covers the critical period immediately following the Revolution, with special reference to formation and adoption of the Federal constitution. Then there is a lecture on Jeffersonian democracy, and one on Jacksonian democracy. These are especially interesting. The sixth lecture deals with the conflict between slavery and anti-slavery, covering the period of the Civil War and of Reconstruction after the war. The seventh is on Developments of Recent Years: Individualism vs. Social Control, and the eighth on The Implications and Responsibilities of Democracy To-day.

The lectures are all interesting and informing. The style is simple and direct. The lecturer makes no display of learning. There is a delightful absence of footnotes and references to learned authorities. But all the time the reader feels that he is in the hands of a teacher who is thoroughly familiar with his subject, and who is a safe and sensible guide. There is no ranting, no violent partizanship, no effort to make out a case either for or against any pet theory, or any hated antagonist. The simple facts are given in a candid and dispassionate spirit, and the reader is left largely to draw his own con-

clusions. It is a great pleasure to read after Dr. McLaughlin; it must have been a yet greater pleasure to have heard him.

As already indicated, each lecture deals with a pivotal period, an important and significant phase of the rise of our American Democracy. It would be easy to pick out of any one of them almost any number of passages well worthy of being quoted. If we have found the last two lectures of special and peculiar interest, it is only because they deal with present-day aspects of the general subject which are constantly and insistently demanding the attention of every thoughtful man. The last lecture discusses mainly our part in the great World War, the chief purpose and result of which were the defeat of autocracy and the making of the world safe for democracy. But though the fighting in the field is over there yet remains much to be done if the results are to be made secure for the present and for future generations. Much of this will depend on the United States; hence the discussion of The Implications and Responsibilities of Democracy Today. We have space only for the closing paragraph of this lecture.

"Some things even the blind should see. We cannot act one thing and be another. If we would be democratic, we must act the democrat. In the world of international affairs we must maintain our faith, take courage from our belief in the hearts of men, rely on enlightened public opinion and strive to enlighten it and our own minds, trust to the weapons of publicity as the foe of stealth and intrigue and hidden malice. We must cherish companionship, recognize life as a series of readjustments and accommodations, shoulder responsibilities, cast out mean fear even though it be called danger to the Monroe Doctrine, practice friendliness, and be high-hearted even as our boys were high-hearted and ready for service and death. 'Small minds,' said Burke, 'and great empires go ill together.' America if we would be great must be big-minded, magnanimous, and spiritually strong. If we deny ourselves in the wide currents of the world, refuse to act the democrat, decline to participate in a world arrangement based on consent and agreement, pride ourselves on a puny-souled invulnerability, think we can shut ourselves off by a hedge of self-imposed divinity, we don't deserve to live as a democracy. We shall not be a democracy. We shall already have fallen a prey to the cancer of autocratic irresponsibility, to the corroding acids of self-will. We cannot be inwardly democratic

and outwardly autocratic—inwardly hope-full, faith-full, friendly, frank, and humane, outwardly repelling, unsocial, sullen, superior, distrustful, forceful. For the revivication of its own soul, the nation must act on the moral tenets of its own accepted philosophy or lose it, sear its own spirit, deaden its own life. As Germany attempted to play the role of the autocrat because the nation was permeated with the philosophy of autocracy, America must play the democrat if she is filled with the spirit and the philosophy of democracy."

JACOB A. CLUTZ.

The Eyes of Faith. By Lynn Harold Hough. 12mo. Cloth. 223 pages. Price $1.50.

Dr. Hough has served the leading Methodist churches in several of our largest cities as pastor. For several years past he has been a professor in the Garrett Biblical Institute of Chicago. His book is dedicated to the faculty of this institution, "with happy memories of the years we worked together." We understand that he has recently returned to the pulpit where he especially belongs, as he is preeminently a preacher.

Dr. Hough is a forceful thinker and is richly endowed with the gift of forceful expression. This has been abundantly shown in his earlier books of which he has quite a list to his credit. The reputation thus gained is well sustained in this new volume from his pen. It is very well described by the publishers as "a keen and critical putting of the relation of experience to present-day problems of philosophy and religion." The authors own point of view and his purpose in writing the book are expressed thus in the Foreword: "The eyes of credulity see a good many things which do not exist. The eyes of intellectual cynicism do not see many notable things which do exist. The eyes of rational faith combine discernment with criticism, and possess the insight of vital experience as well as the caution of cool and careful appraisal. The following papers attempt to say in a somewhat easy and discursive fashion something about that view of life which appears to the eyes of Christian faith as it inspects the contents and the relationships of its own experience."

There are in all forty-two distinct topics or chapters. The general sweep of thought may be indicated by such titles as, "The Challenge of Life", "The Authentic Voice," "The Things We Must Assume", "The Moral Sanctions",

"The Distinction Between Sin and Evil", "The Difference Between Morality and Religion", "Paul and the Christian Religion", "Luther and the Christian Religion", "Jesus Christ and Christianity", etc.

Our readers will be especially interested in the following excerpt from the chapter on "Luther and the Christian Religion:" "The church in which Luther grew up was a sort of rebaptized Judiasm. It offered to Luther very much the sort of thing offered to the eager young Saul by the Old Testament Church at Jerusalem. Many of the names were changed, but the emphasis was that of a religious morality, rather than of a glowing religious spirit inevitably coming forth as a new way of life as well as a new vision of God. To be sure, there were evangelical Christians in the church of the Middle Ages. Anselm knew the secret of evangelical religion. Bernard of Clairvaux knew it. Francis of Assisi sang with the joy of it. But in spite of all this the prevailing conceptions were not those which had the creative splendor of the evangel in them. And the task which the young Augustinian monk Luther set before himself was essentially the task of earning God's favor. He walked in the very steps of the young man Saul. No man ever tried harder. No man ever gave himself in more whole-souled devotion to the endeavor. And so doing Luther found everything but peace. He won a reputation for piety, he amazed his brethren in the monastery, but his heart gnawed away with the torture of his restless soul. Then one day a sentence leaped from the New Testament and struck his eyes like a thrust of light. The sentence was Paul's great word, 'The just shall live by faith'. At length the meaning of it was clear to the young Augustinian. Peace was not something you earned. Peace was something God gave to you. You seized it by a leaping act of trust. You did not procure it by endless and difficult deeds. He opened his mind to the thought. He opened his heart to it. He opened his whole soul to the experience. And such a creative energy came into his life, such a singing rapture of new manhood was his, that in the name of it he was ready to defy the emperor and the pope. All Europe was to feel the thrill of it."

The following is also of special interest at the present day anent the discussion which constantly rages between those who lay a false, or at least too exclusive emphasis on individual redemption and salvation, on the one hand, and those, on the other hand, who make a similar mistake with reference to the saving power and mission of Chris-

tianity with reference to society: "As a matter of fact there are few more tragic illustrations of the havoc wrought by the fallacy of 'either-or' than the way in which we have put the individual and the social interpretations of Christianity over against each other. We have said: 'Christianity is not this. It is that'. Of course when we come to analyze the situation we see that Christianity is both this and that. It is a gospel of individual redemption. It is also a gospel of social transformation. And when it attempts to be one without the other, there is pitiful failure. An evangelical Christian who does not give social expression to his inner experience becomes a hypocrite. A man with a social enthusiasm which is not based on the passionate potency of a new life within has a program without an adequate dynamic. He is likely to become a cynic at last.....

"In the teaching of Jesus the two ideas lie side by side. He is all the while ministering to the individual life, and feeling the supreme tragedy of its inner relations..... But he rises from the individual. He is all the while talking about a kingdom. He came to found a new social organism. Life is not exhausted in individual relationships. It comes to fullness in an organic social structure. 'I am the vine. Ye are the branches', expressed a view of the constitution of the Christian religion in the world which is essentially social, and is vitally organic. If Jesus came to make a new man, he also came to make a new race. If he came to rescue the individual, he also came to transform society. Love is essentially a social quality, and so Napoleon said with a flash of discernment, 'The kingdom of Jesus is the kingdom of love.'"

JACOB A. CLUTZ.

Garments of Power. By Fred. B. Fisher. 16mo. 76 pages. Cloth. Price, 75 cents net.

Mr. Fisher has given us in this booklet an interesting and suggestive exposition of Psalm 45 : 8, "All thy garments smell of myrrh, and aloes, and cassia, out of the ivory palaces, whereby they have made thee glad." The author's long residence and much travel in oriental lands have made him familiar with their customs and modes of speech and have especially fitted him for the task which he here essays. There is also a strong vein of poetic imagination and deep mysticism running all through the exposition. Indeed, the author warns his readers at the

beginning that unless they have something of the same spirit they would better not try to walk with him. Here is his brief foreword: "This is a pathway for mystics. It winds through the valleys of human reality and over the hills of vision. Except spiritual imagination accompany thee, enter not by this gate." Nevertheless, we have found in these pages some of the most vivid and realistic descriptions of the horrors of modern warfare and the battle fields of Northern France and Belgium that we have ever read.

JACOB A. CLUTZ.

The Church and World Peace. By Richard J. Cooke. Bishop of the Methodist Episcopal Church. 12mo. Cloth. 178 pages. Price $1.00 net.

Bishop Cooke offers in this volume an earnest plea for the adoption of the League of Nations as presenting at present the most feasible path to world peace. He takes up in turn the various objections which have been urged against the League, both theoretical and practical, and especially political, and undertakes to show that neither any one of them, nor all of them together is convincing.

At the same time he recognizes the fact that if the League is to be thought of and relied on as a mere political expedient it must fail to accomplish its purpose. It must be supported and informed all the way through by the moral teaching and the spiritual power of the Christian Church. The teaching of militarism must be met and counteracted by the doctrine of Christian love and good will. The spirit of nationalism, the selfish greed for gain and the lust for power and dominion must be met by the Christian law of service and sacrifice. The nations must be taught that the promise of world-inheritance given to the meek by Jesus Christ in the third Beatitude is still valid, and that it is as valid for nations as for individuals. We must learn that the path to national greatness and prosperity is not the path of "blood and iron" advocated by Bismark, but the path of peace and good-will towards all men pointed out by the prophet of Nazareth.

"The remarkable fact" the author says, "which must not be overlooked, is that every war which had its origin in national greed, egoism, and disregard of justice, has resulted, in the long run, not to the benefit of the aggressor, but to his lasting injury. The empire which

Bismark established by rank injustice and the mailed fist on Austria, Denmark, and France, has fallen as Babylon fell, as the Napoleonic empire fell, as all empires of force have fallen and must ever fall, even at the very height of their power and planning new conquests and greater glory. God is never in a hurry. He knows that there is no loophole in the universe through which the criminal can escape from the consequence of his crime."

There are many other passages that we would like to quote. But we must content ourselves with a single one from the chapter on "The Duty of the Modern Church:" "Since the policies of statesmen in every country have failed, why should not the Church now apply the principles of Jesus Christ to the need of the world? If how to bring peace will test, as Lord Balfour said, 'the statesmanship of the world, the opportunity of the world to test the teachings of Jesus in world problems should be welcomed by statesmen, if they prefer the world's peace to their political ambitions. For it seems, for reasons already stated, as certain as anything in the future can be certain, that if the League of Nations depends for its success solely upon the several governments now signatory to its covenant, it will be a bitter disappointment. Man cannot redeem himself politically any more than he can spiritually, without the aid of moral impulse.

"The question, then, the most urgest for the Christian Church, is, What can the churches do in all lands to assist the leaders of political thought and the responsible heads of government to make such a League of Nations an accomplished fact? Is it desirable that the churches should ally themselves with this cause? That is to say, shall the Church hereafter, as in the past, allow the politics of the world to be conducted from the standpoint of the material interests of the nations, or shall international dealings be conducted from the standpoint of the kingdom of God? Shall material interests control, or shall the spirit of Christian morality be infused in all international diplomacy? How long shall this world be governed solely by selfish interests, without regard to real justice, or any of the civilizing and spiritualizing principles of Jesus Christ? Shall the Church of the future continue to be a rubber stamp for political parties? Shall her ministers be state chaplains or phophets of God?

"If the churches were determined that governments shall absolutely sever themselves from the old political methods, which never have brought peace to mankind, as they are that the gospel shall be preached to the heathen

at home and abroad, the line of cleavage between government and people in foreign affairs would not be so deep nor so broad. So long as the assumption exists and is acted upon that the Church has nothing to do with politics, so long will governments go their way independent of the will of the people until they need the aid of the people to give sanction to their acts. But the Church without interfering in the duties of the state can put a curb on the political designs of statesmen inspired by party or financial interests to fling the kindred of the earth into mortal combat."

JACOB A. CLUTZ.

THE JUDSON PRESS. PHILADELPHIA.

Do the Dead Still Live? By Professor David Heagle, Ph. D., D.D. 8vo. Cloth. Pages 203. Price $1.50 net.

The recent war has stirred a profound and serious interest in the public mind on the subject of immortality. Therefore Dr. Heagle's book is timely and relevant, and will throw much light on the subject for puzzled minds. At the same time it will strengthen the faith and illumine the hope of those who have always cherished the belief in a future life. By a masterly presentation the author has even made the science of the day, and the very latest of its utterances, open the gateway to an eternal futurity for the soul.

Dr. Heagle has had ample preparation by study and long investigation for the inspiring task he set for himself. He is the professor of systematic theology in the Northern Baptist Theological Seminary, Chicago, and is a profound student of philosophy and natural science as well as of theology. He is also the author of several previous volumes of distinct worth—to cite: "That Blessed Hope," which also deals with the future life; "The Lord God of Elijah," which proves the divine inspiration of the Bible over against the theory of naturalistic evolution; and "The Bremen Lectures," which was issued in 1898, and consists of a translation of ten powerful apologetic lectures by German theologians, like Christlieb, Zoeckler, Cremer, Luthardt, Uhlhorn, etc., showing that all along there have been capable evangelical theologians in Germany who have defended the Bible against rationalism, materialism and false philosophy.

The sub-title of the present work is "The Testimony of

Science Respecting the Future Life." The author also deals with the testimony of religion and philosophy, and proves that the science of the day lends itself to the corroboration of their teaching respecting the doctrine of immortality. Note some of the points: In the argument from biology the author proves that even the cell, with its vital principle, gives proof of something perduring. The same is true of the atom, the electron and the universal ether in the realm of physics. The science of physiology can no longer do service in the interest of materialism, while psychology, both normal and abnormal, proves that mentality is not merely the result of "brain storms" and molecular motion. The only exception we would take to any of the author's positions is his inclination to concede too much, in our view, to the so called discoveries of spiritism. He thinks that there is reason to believe that these *may* afford some little evidence of the reality of a spirit realm, and hence of the continued existence of the soul after death. In connection with this work, we would recommend the reading of Professor Th. Graebner's recent book on "Spiritism." Sincerely do we hope that Dr. Heagle's excellent work will find a large and appreciative audience, for it is indeed, as Bishop Fallow says in his introductory note, "a masterly production."

L. S. KEYSER.

FLEMING H. REVELL COMPANY. NEW YORK.

The One Great Society. By Frederick Lynch, D.D 12mo. Cloth. 223 pages. Price $1.25 net.

The title of this volume does not contain any very clear indication of its contents. It was no doubt suggested by a sentiment from Wordsworth quoted on the title page, "There is one great society alone on earth, the noble living and the noble dead." There is also a subtitle which is more illuminating, "A Book of Recollections."

The "Recollections" are of some of the distinguished men and women with whom Dr. Lynch has come into contact during a most eventful life. Wordsworth includes two classes in his "one great socity," "the noble living," and "the noble dead." Dr. Lynch confines himself to the second class, "the noble dead." One is inclined to regret this. His recollections are so intimate, so

entertaining, so charming, that one cannot help wishing that he had included at least some of "the noble living" as well. Is it too much to hope that he will do this in another volume to follow? It would be hard to conceive of a more interesting and entertaining and at the same time informing volume than this. It tells us just the things we like to know about the men who played a prominent part in the affairs of church and state in the past generation, and tells it in such a way that we almost feel as if we had known them ourselves.

There are twenty brief sketches in all, few of them running over ten pages. Among the men to whom we are introduced are Edward Everett Hale, Phillips Brooks, Richard Salter Storrs, A. M. Fairbairn, Robert Collyer, Charles Sylvester Horne, Booker T. Washington, Joseph H. Choate, etc. The last named, together with Rowland Gibson Hazard, are the only laymen discussed. One woman is included, Baroness Bertha von Suttner, who received the Nobel Peace Prize some years ago in recognition of her many books and other services in opposition to war.

The sketches are largely made up of personal reminiscences. Dr. Lynch knew all of the men discussed personally, and had met most of them frequently. Many of them he evidently knew very intimately. In a brief introductory chapter he explains to some extent the peculiar circumstances that brought him into contact and personal acquaintance with so many brilliant men and women. Very modestly, he attributes it to his good fortune rather than to any particular merit of his own. But it is evident that he had a peculiar knack of taking advantage of good fortune, and also a peculiar gift of making himself agreeable and useful to the people whom he met. Thus he came to know them so well, and often to be made the partaker of their most precious and most cherished possessions of wisdom and knowledge, and of their very innermost thoughts on men and things.

Dr. Lynch's style is gripping. Few, we imagine, who once begin this volume will be content to lay it down before they have finished it. It is like a panorama in which a succession of great men, and of most interesting characters and events passes before the reader, tarrying just long enough to have him get acquainted with them and to make him wish that he could know them better.

JACOB A. CLUTZ.

The Unwelcome Angel and Other Sermons. By Charles F. Wishart, D.D., LL.D. Cloth. 12mo. Pages 234.

Dr. Wishart is pastor of the Second Presbyterian Church of Chicago. In this volume we have fifteen sermons and addresses "taken rough from the workshop and printed without rewriting," as we are told in the Introduction. They thus have all the freshness and force of spoken discourses, and are all the better for this. The title of the first sermon gives title to the volume. Among the other titles we find "Moving the Previous Question," "The Angel Chorus," "Being a Gentleman with God," "The Law of the Counterpane," etc. The sermons are not as sensational as these titles might suggest. They are, at least for the most part, simple, earnest and effective presentations of evangelical truth, expressed in an interesting, attractive and appealing style. They abound especially in fresh and telling illustrations, most of them drawn from the preacher's own personal experience and observation.

J. A. CLUTZ.

CHARLES SCRIBNER'S SONS, NEW YORK.

The Theology of the Epistles. By H. A. A. Kennedy, D.D., D.Sc., Professor of N. T. Exegesis and Theology, New College, Edinburgh. Cloth; pp. XII, 267. Price, $1.35.

"The Theology of the Epistles" does not include the Epistles of St. John, for the latter, the author holds, should be studied in connection with the fourth Gospel. Dr. Kennedy has made a distinct contribution to "Biblical theology" in his interpretation of the Epistles. His learning is profound, his style vigorous, becoming at times fervid as he catches the spirit of Paul. His interpretations are in the main lucid, and hence illuminating, and in harmony with the faith of the evangelical Church. His suggestion that Christ's descent into Hades was for the purpose of preaching "His Gospel to these captives in their prison house" cannot be substantiated by exegesis or the analogy of the faith. The Sacraments are not quite adequately interpreted. Justification as a forensic act, atonement and sacrifice are set forth clearly, although the author declares that Paul gives no distinct formulation of these doctrines. Of course, the author presents doctrine from the purely "Biblical" point of

view only, and not the "dogmatic", as developed in the history and consciousness of the Church.

This compact volume, rich in learning and suggestion, deserves the place which the publishers have given it in "Studies in Theology," a new series of handbooks for students of the Bible and theology.

J. A. SINGMASTER.

THE ASSOCIATION PRESS, N. Y.

The Missionary Outlook in the Light of the War. The Committee on the War and the Religious Outlook. Cloth. Pp. xx, 329. Price, $2.00.

"The Missionary Outlook," prepared by a special subcommittee, with Dr. Robt. E. Speer as Chairman. The volume is divided into three general parts, treating, respectively, of The Enhanced Significance and Urgency of Foreign Missions, The Effect of the War on the Religious Outlook in Various Lands, and Missionary Principles and Policies in the Light of the War. After a masterly introduction by Dr. Speer follows the presentation of the subject-matter, in twenty-three chapters, contributed by experts on the missionary problem. The discussions embrace a review of conditions and prospects in India, China, Japan, Korea, Africa, Moslem lands and Latin America. The relation of missions to internationalism, the League of Nations, and democracy is set forth in a striking way. The various phases of missionary propaganda, the preparation of missionaries and missionary methods are reviewed. This is one of the books which every pastor and every library should have. It vindicates the claims of the Church as God's instrument for the salvation of men; it powerfully enforces the great commission; it offers clear and suggestive ideas and plans for world evangelization.

J. A. SINGMASTER.

THE CASTLE PRESS, PHILADELPHIA.

The Strangers at the Door. A Christmas Story by G. Bayard Young. Cloth. Pp. 49. Price, 65 cts., postpaid.

Dr. Young's beautifully told story is presented in a very handsomely bound booklet in green and gold, with

illuminated cover. The story of the Nativity is reverently set forth with such details as a devout imagination has devised. The reward of love and hospitality is emphasized. The attention of the reader is held to the end of the charming story, which leaves the impression of reality.

AUGUSTANA BOOK CONCERN, ROCK ISLAND, ILLINOIS.

Love Divine: Stories Illustrating the Power of the Love of Christ. 16mo. Paper board. 111 pages. Price 50 cents.

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The publishers say that they "may be read for edification by any one and at any time, but are especially suitable for reading at Young People's meetings, and in Men's or Women's Societies." We would add that Sunday School teachers and even pastors will find in them splendid material for illustrative purposes. Most of the stories are prefaced by a short Bible text the special truth or lesson of which they are intended to make plain or to enforce.

A finer edition is offered, bound in silk cloth for presentation purposes. The price of this is 75 cents per copy.

JACOB A. CLUTZ.

Help When Tempted and Tried. By Jeremiah Zimmerman, D.D., LL.D. Cloth, 12 mo. Pp. 165. Price $1.25 net.

Dr. Zimmerman has written several larger and more erudite books than the one under review, but none more

interesting and useful. He has set forth in the twelve chapters of this book in a very practical way the nature of temptation and the way of overcoming it, or profiting through it. The contents of the book sustain the author's purpose expressed in the first sentence of the preface: "I have written this book from an intense love for my fellowman, and an ardent desire to help". Written in simple language and dealing with the daily experiences of men, this book should be placed in the hands of the laity and be read by pastors for its suggestiveness in dealing with troubled souls.

J. A. SINGMASTER.

The Winning of Willie. By Margaret Lenk. Cloth. Pp. 124. Price 30 cents.

This book contains two stories, the one which gives the title and the other "Brookside Neighbors". They are "simple annals of the poor". The former tells the story of the rescue of children from slum life and the latter the beneficent influence of a Christian family over bad neighbors. They are wholesome stories.

Bible Primer, Old Testament. For use in the Primary Department of Sunday Schools. Cloth. Pp. 120. Size 5x7 in. Price 40 cents.

With over fifty full page colored illustrations, each facing the appropriate Bible story, this Bible Primer is most attractive and will impress the child very favorably. The cost is low. The Primer should have a wide circulation in schools and families.

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